

The
Humble Advice of
the Assembly
OF
DIVINES,

Now by authority of Parliament
sitting at Westminster,

Concerning

I. *A Confession of Faith;*

II. *A larger Chatechism.*

III. *A shorter Chatechism.*

Presented by them lately to both
Houses of *Parliament.*

Printed at *London* and reprinted at
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Principles and Practice of
the Art of
DIVERSITY



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M. A. Jones, Esq.

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To
The Right honourable the Lords
and Commons assembled in


PARLIAMENT ;

The humble advice of the Assembly of Divines
now, by Authority of Parliament, sitting at
WESTMINSTER.

Concerning a Confession of Faith.

CHAP. I.

Of the holy Scripture.

 Although the Light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom, and Power of God, as to leave men unexcusable *a* ; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church *c*; and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing *d*: which maketh the Holy Scripture to be most necessary *e* ; those former wayes of Gods revealing his Will unto his people, being now ceased *f*. *a* Rom. 2. 14, 15. *Rom.* 1. 19, 20. *Psal.* 19. 1, 2, 3. *Rom.* 1. 32. with chap. 2. 1. *b* 1. *Cor.* 1. 21. 1. *Cor.* 2. 13, 14. *c* *Heb.* 1. 1. *d* *Prov.* 22. 19, 20, 21. *Luke* 1. 3, 4. *Rom.* 15, 4. *Matth.* 4. 4. 7, 10. *Isai.* 8. 19, 20. *e* 2. *Tim.* 3. 15. 2. *Pet.* 1. 19. *f* *Heb.* 1. 1, 2.

II. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

Genesis	II. Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomie	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
I. Samuel	The Song of Songs	Habakkuk
II. Samuel	Isaiah	Zephaniah
I. Kings	Jeremiah	Haggai
II. Kings	Lamentations	Zechariah
I. Chronicles	Ezekiel	Malachi

Of the New Testament.

Matthew	Galatians	The Epistle to the Hebrews
Mark	Ephesians	The Epist. of James,
Luke	Philippians	The first and second
John	Colossians	Epistles of Peter
The Acts of the A-	Thessalonians I.	The first, second,
postles	Thessalonians II.	and third Epistles
Pauls Epistles to	To Timothy I.	of John
the Romans	To Timothy II.	The Epistle of Jude
Corinthians I.	To Titus	The Revelation
Corinthians II.	To Philemon	

All which are given by inspiration of God, to bee the Rule of faith and life. Luke 16. 29, 31. Eph. 2. 20. Rev. 22. 18, 19. 2. Tim. 3. 16.

III. The Books commonly called Apocrypha, not beeing of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to bee any otherwise approved, or made use of, then other humane Writings. Luke 24. 27, 44. Rom. 3. 2. 2. Pet. 1. 21.

IV. The authority of the Holy Scripture, for which it ought to bee believed and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Authour thereof; and therefore

it is to bee received, because it is the Word of God. 2. *Pet.* 1. 19, 21. 2. *Tim.* 3. 16. 1. *John* 5, 9. 1. *Thess.* 2. 13.

V. Wee may bee moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture *k*. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Style, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it make's of the onely way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to bee the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by, and with the Word, in our hearts *l*. *k* 1. *Tim.* 3. 15. 1. *John* 2. 20, 27. *John* 16. 13, 14. 1. *Cor.* 2. 10, 11, 12. *Isai.* 39. 21.

VI. The whole Council of God concerning all things necessary for his own Glory, mans salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to bee added, whether by new revelations of the Spirit, or traditions of men *m*. Nevertheless wee acknowledge the inward illumination of the Spirit of God to bee necessary for the saving understanding of such things as are revealed in the Word *n*: And that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to bee ordered by the Light of Nature and Christian Prudence, according to the general Rules of the Word, which are alwayes to bee observed *o*. *m* 2. *Tim.* 3. 15, 16, 17. *Gal.* 1. 8. 9. 2. *Thess.* 2. 2. *n* *John* 6. 45. 1. *Cor.* 2. 9, 10, 12. *o* 1. *Cor.* 11. 13, 14. 1. *Cor.* 14. 36, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*: yet those things which are necessary to bee known, believed, and observed for salvation, are so cleerly propounded and opened in some place of Scripture or other, that not onely the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*. *p* 2. *Pet.* 3. 16. *q* *Psal.* 119. 105, 130.

VIII. The Old Testament in Hebrew (which was the the Native Language of the People of GOD of old ,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and Providence kept pure in all Ages, are therefore Authentickall *r*; so as in all Controversies of Religion, the Church is finally to Appeal unto them *s*. But because these Originall Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them *t*, therefore they are to bee translated into the Vulgar Language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner *w*; and through patience and comfort of the Scriptures may have hope *x*. *1 Mat. 5, 18, 19. 11. 20. Acts 15, 15. John 5, 39, 46. 1 John 5, 39. 11 1. Cor. 14, 6, 9, 11, 12, 24, 27, 28. w Cor. 3, 16. x Rom. 15, 4.*

IX. The infallible rule of Interpretation of Scripture is the Scripture it self; and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must bee searched and known by other places that speak more clearly. *2. Pet. 1, 20, 21. Acts 15, 15, 16.*

X. The Supream Judge, by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men, and private spirits are to bee examined, and in whose sentence wee are to rest; can bee no other but the Holy Spirit speaking in the Scripture. *Matth. 22, 29, 31. Eph. 2, 20. with Acts 28, 25.*

CHAP. II.

Of God, and of the holy Trinity.

THere is but one onely *a*, living and true God *b*: who is infinite in Being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternall *k*, incomprehensible *l*, almighty

ty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*,
 working all things according to the Counsel of his own im-
 mutable and most righteous Will *r*, for his own glory *s*, most
 loving *t*, gracious, merciful, long-suffering, abundant in
 goodness and truth, forgiving iniquity, transgression and
 sin *u*, the rewarder of them that diligently seek him *w*; and
 withall, most just and terrible in his judgements *x*, hating all
 sin *y*, and who will by no means clear the guilty *z*. a *Deut.*
 6.4. i *Cor.* 8. 4, 6. b i *Thef.* 1.9. *Ier.* 10.10. c *Job* 11.7,8,9.
Job 26. 14. d *John* 4. 24. e i *Tim.* 1. 17. f *Deut.* 4. 15, 16.
John 4.24, with *Luke* 24.39. g *Act.* 14. 11, 15. h *Iam.* 1.17.
Mal. 3.6. i i *King.* 8.27. *Ier.* 23,23, 24. k *Psal.* 90.2. i *Tim.* 1.
 17. l *Psal.* 145. 3. m *Gen.* 17.1. *Rev.* 4.8. n *Rom.* 16.27. o *Isa.*
 6.3. *Rev.* 4.8. p *Psal.* 115.3. q *Exod.* 3.14. r *Ephes.* 1.11. s *Pro.*
 16.14. *Rom.* 11.36. t i *John* 4.8, 16. u *Exod.* 34. 6, 7. w *Heb.*
 11.6. x *Neh.* 9.32,33. y *Psal.* 5. 5, 6. z *Nah.* 1. 2, 3. *Exod.*
 34. 7.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*,
 in, and of himself; and is alone in, and unto himself al-
 sufficient, not standing in need of any creatures which hee
 hath made *e*, nor deriving any glory from them *f*, but onely
 manifesting his own glory, in, by, unto, and upon them: Hee
 is the alone Fountain of all Being, of whom, through
 whom, and to whom are all things *g*; and hath most Sove-
 reign Dominion over them, to do by them, for them, or up-
 on them whatsoever himself pleaseth *h*. In his sight all things
 are open and manifest *i*, his knowledge is infinite, infallible,
 and independent upon the creature *k*, so as nothing is to him
 contingent or uncertain *l*. Hee is most holy in all his coun-
 cels, in all his works, and in all his commands *m*. To him
 is due from Angels and Men, and every other creature, what-
 soever worship, service, or obedience hee is pleased to require
 of them *n*. a *John* 5.26. b *Act.* 7. 2. c *Psal.* 119.68. d i *Tim.*
 6.15. *Rom.* 9.5. e *Act.* 17.24,25. f *Iob* 2.2,23. g *Rom.* 11.63.
 h *Rev.* 4.11. i *Tim.* 6. 15. *Dan.* 4.25,35. i *Heb.* 4.13. k *Rom.* 11.
 33,34. *Psal.* 147. 5. l *Act.* 15.18. *Ezek.* 11.5. m *Psal.* 145.
 17. *Rom.* 7.12. n *Rev.* 5.12,13,14.

III. In the Unity of the God-head there bee Three Per-
 sons, of one substance, power and eternity; God the Father,
 God the Son, and God the Holy Ghost *a*. The Father is

of none, neither begotten, nor proceeding : The Son is eternally begotten of the Father *p* : The holy Ghost eternally proceeding from the Father and the Son *q*. o *1 Iohn* 5. 7. *Mat.* 3. 16, 17. *Mat.* 28. 19. 2 *Cor.* 13. 14. *p Iohn* 1. 14, 18. *q Iohn* 1. 15, 26. *Gal.* 4. 6.

CHAP. III.

Of Gods eternall Decree.

GOD from all eternity, did, by the most wise and holy Council of his own Will, freely, and unchangeably ordain whatsoever comes to pass *a*. Yet so, as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the Creatures, nor is the Liberty or Contingency of second causes taken away, but rather established *c*. *a Eph.* 1. 11. *Rom.* 11. 33. *Hcb.* 6. 17. *Rom.* 9. 15, 18. *b Iam.* 1. 13, 17. *1 Iohn* 1. 5. *c Acts* 2. 23. *Mat.* 17. 12, *Acts* 4. 27, 28. *Iob* 19. 11. *Pro.* 16. 33.

II. Although God knowe's whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath hee not decreed any thing because hee foresaw it as future, or as that which would come to pass upon such conditions *e*. *d Acts* 15. 18 *1 Sam.* 23. 11, 12. *Mat.* 11. 21. 23. *e Rom.* 9. 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some men and Angels *f* are predestinated unto everlasting life, and others fore-ordained to everlasting death *g*. *f 1 Tim.* 5. 21. *Mat.* 25. 1. *g Rom.* 9. 22, 23. *Ephes.* 1. 5, 6. *Pro.* 16. 4.

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certaine and definite, that it cannot be either increased or diminished. *2 Tim.* 2. 19. *John* 13. 18

V. Those of mankind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternall and immutable purpose, and the secret counsell and good pleasure of his Will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore-sight of Faith, or Good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto *k*, and all to the praise of his glorious

glorious grace *l. i Ephes. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Thes. 5. 9. k Rom. 9. 11, 13, 16. Ephes. 1. 4. 9. l Ephes. 1. 6, 12.*

VI. As God hath appointed the Elect unto glory, so hath hee, by the eternall and most free purpose of his Will, fore-ordained all the meanes therunto *m.* Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p.* Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect onely *q.* *m. i Pet. 1. 2. Ephes. 1. 4, 5. Ephes. 2. 10. 2 Thes. 2. 13. n. i Thes. 5. 9, 10. Tit. 2. 14. o Rom. 8. 30. Ephes. 1. 5. 2 Thes. 2. 13. p. i Pet. 1. 5. q. John 17. 9. Rom. 8. 28. to the end. John 6. 64, 65. John 10. 26. John 8. 47. 1 John 2. 19.*

VII. The rest of mankind God was pleased, according to the unsearchable counsell of his owne Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice. *Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2 Tim. 2. 19, 20. Jude 4. 1 Pet. 2. 8.*

VIII. The Doctrine of this high Mystery of Predestination is to bee handled with speciall prudence and care, that men attending the Will of God revealed in his Word, and yeelding obedience thereunto, may, from the certainty of their effectuall Vocation, bee assured of their eternall Election *t.* So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w.* *f. Rom. 9. 20. Rom. 11. 33. Deut. 29. 29. t. 2 Pet. 1. 10. u. Eph. 1. 6. Rom. 11. 33. w. Rom. 11. 5, 6, 20. 2 Pet. 1. 10. Rom. 8. 33, Luke 10. 20.*

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal power, wisdom, and

of none, neither begotten, nor proceeding : The Son is eternally begotten of the Father *p* : The holy Ghost eternally proceeding from the Father and the Son *q*. o. *1* *Iohn* 5. 7. *Mat.* 3. 16, 17. *Mat.* 28. 19. 2 *Cor.* 13. 14. *p* *Iohn* 1. 14, 18. *q* *Iohn* 1. 15, 26. *Gal.* 4. 6.

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VIII. The Doctrine of this high Mystery of Predestination is to be handled with speciall prudence and care *s*, that men attending the Will of God revealed in his Word, and yeelding obedience thereunto, may, from the certainty of their effectuall Vocation, be assured of their eternall Election *t.* So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w.* *f Rom. 9. 20. Rom. 11. 33. Deut. 29. 29. t 2 Pet. 1. 10. u Eph. 1. 6. Rom. 11. 33. w Rom. 11. 5, 6, 20. 2 Pet. 1. 10. Rom. 9. 33, Luke 10. 20.*

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal power, wisdom, and

and goodness *b*, in the begining, to create, or make of nothing, the World, and all things therein, whether visible or invilible, in the space of six dayes, and all very good *c*. a *Heb.* 1. 2. *John* 1. 2, 3. *Gen.* 1. 2. *Job* 26. 13. *Job* 33. 4. b *Rom.* 1. 20. *Jer.* 10. 12. *Psal.* 104. 24. *Psal.* 33. 5, 6. c *Gen.* 1. chap. *Heb.* 11. 3. *Col.* 1. 16. *Acts* 17. 24.

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortall souls *e*, indued with knowledge, righteousness, and true holiness, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*: and yet under a possibility of transgressing, being left to the Liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which whiles they kept, they were happy in their Communion with God *k*, and had Dominion over the creatures *l*. d *Gen.* 1. 27. e *Gen.* 27. with *Eccles.* 12. 7. and *Luke* 23. 43. and *Mark.* 10. 28. f *Gen.* 1. 26. *Col.* 3. 10. *Ephes.* 4. 24. g *Rom.* 2. 14, 15. h *Eccles.* 7. 29. i *Gen.* 3. 6. *Eccles.* 7. 29. k *Gen.* 2. 27. *Gen.* 3. 8, 9, 10, 11, 23. l *Gen.* 1. 26, 28.

CHAP. V.

Of Providence.

God the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions, and things *b*, from the greatest even to the least *c*, by his most wise and holy Providence *d*; according to his infallible fore-knowledge *e*, and the free, and immutable counsell of his own Will *f*, to the praise of the glory of His Wisdom, Power, Justice, Goodness, and Mercy *g*. a *Heb.* 1. 3. b *Dan.* 4. 34, 35. *Psal.* 135. 6. *Acts* 17. 25, 26, 28. *Job* 38. 39, 40, 41, chapters. c *Matth.* 10. 29, 30, 31. d *Prov.* 15. 3. *Psal.* 104. 24. *Psal.* 145. 17. e *Acts* 15. 18. *Psal.* 94. 8, 9, 10, 11. f *Ephes.* 1. 11. *Psal.* 33. 10, 11. g *Isai.* 63. 14. *Ephes.* 3. 10. *Rom.* 9. 17. *Gen.* 45. 7. *Psal.* 145. 7.

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things com to pass immutably and infallibly *h*: yet by the same Providence hee order-

eth

th them to fall out, according to the nature of second causes,
either necessarily, freely or contingently *i.* h *Acts* 2. 22.
Gen. 8. 22. *Jer.* 31. 35. *Exod.* 21. 13. with *Deut.* 19. 57
1 Kings 22. 28, 34. *Isai.* 10. 6, 7.

III. God in his ordinary Providence maketh use of
means *k*, yet is free to work without *l*, above *m*, and against
them at his pleasure *n.* k *Acts* 27. 31, 44. *Isai.* 55. 11, 12.
Hos. 2. 21, 22. l *Hos.* 1. 7. *Matth.* 4. 4. *Job* 34. 10. m *Rom.*
4. 19. 20, 21. n 2 *Kings* 6. 6. *Dan.* 3. 17.

I V. The Almighty power, unsearchable wisdom and in-
finite goodness of God so far manifest themselves in his
Providence, that it extendeth it self even to the first Fall, and
all other sins of Angels and Men *o*, and that not by a bare
permission *p*, but such as hath joyned with it, a most wise and
powerfull bounding *q*, and otherwise ordering, and governing
of them, in a manifold dispensation to his own holy ends *r*:
yet so, as the sinfulness thereof proceedeth onely from the cre-
ature, and not from God, who being most holy and righte-
ous, neither is, nor can bee the Author or Approver of sin *s*.
o *Rom.* 11. 32, 33, 34. 2 *Sam.* 24. 1. with 1 *Chron.* 21. 1.
1 *Kings* 22. 22, 23. 1 *Chron.* 10. 4, 13, 14. 2 *Sam.* 16. 10.
Acts 2. 23. *Acts* 4. 27, 28. p *Acts* 14. 16. q *Psal.* 76. 10.
2 *Kings* 19. 28. r *Gen.* 50. 20. *Isai.* 10. 6, 7, 12. s *James*
1. 13, 14, 17. 1 *John* 2. 16. *Psal.* 50. 21.

V. The most wise, righteous, and gracious God doth of-
tentimes leave for a season his own children to manifold
temptations, and the corruption of their own hearts, to
chastise them for their former sins, or to discover unto them
the hidden strength of corruption, and deceitfulness of their
hearts, that they may bee humbled *t*: and to raise them to a
more close and constant dependance for their support unto
himself, and to make them more warchfull against all future
occasions of sin, and for sundry other just and holy ends *u*.
t 2 *Chron.* 32. 25, 26, 31. 2 *Sam.* 24. 1. u 2 *Cor.* 12. 7, 8, 9.
Psal 73. throughout. *Psal.* 77. 1. 10, 12. *Mark* 14. 66. to
the end, with *John* 21. 15. 16, 17.

VI. As for those wicked and ungodly men, whom God
as a righteous Judge, for former sins doth blind and harden
w, from them hee not onely withholdeth his grace, whereby
they might have been inlightned in their understandings, and
wrought

wrought upon in their hearts x : but sometimes also with-
 saweth the gifts which they had y, and expoleth them to such
 objects as their corruption make's occasions of sin z : and
 withall, give's them over to their own lusts, the temptations
 of the world, and the power of Satan a : whereby it come's
 to pass that they harden themselves ; even under those
 means, which God useth for the softning of others b. w *Rom.*
 11. 7, 8. x *Deut.* 29. 4. y *Matth.* 13. 12. *Matth.* 25. 29.
 z *Deut.* 2. 30. 2 *Kings* 8. 12, 13. a *Psal.* 81. 11, 12.
 2 *Theff.* 2. 10. 11, 12. b *Exod.* 7. 3. with *Exod.* 8. 15. 32.
 2 *Cor.* 1. 15, 16. *Isai.* 8. 14. 1 *Pet.* 2. 7, 8. *Isai.* 6. 9, 10.
 with *Acts* 28. 26, 27.

V I I. As the providence of God doth, in generall, reach
 to all Creatures ; so after a most speciall manner, it taketh care
 of his Church, and disposeth all things to the good thereof
 1 *Tim.* 4. 10. *Amos* 9. 8, 9. *Rom.* 8. 28. *Isai.* 43. 3, 4, 5, 14.

CHAP. VI.

*Of the Fall of Man, of Sin, and of the
 Punishment thereof.*

O Ur first Parents beeing seduced by the subtilty and tem-
 ptation of Satan, sinned in eating the forbidden fruit a.
 This their sin, God was pleased according to his wise and
 holy counsel, to permit, having purposed to order it to his
 own glory b. a *Gen.* 3. 13. 2 *Cor.* 11. 3. b *Rom.* 11. 32.

I I. By this sin they fell from their originall righteousness
 and communion with God c, and so became dead in sin d, and
 wholly defiled in all the faculties and parts of soul and body e.
 c *Gen.* 3. 6, 7, 8. *Eccles.* 7. 29. *Rom.* 3. 25. d *Gen.* 2. 17.
Ephes. 2. 1. e *Tit.* 1. 15. *Gen.* 6. 5. *Jer.* 17. 9. *Rom.* 3. 10.
 to 19.

I I I. They beeing the root of all man-kinde, the guilt of
 this sin was imputed f, and the same death in sin and corrup-
 ted nature, conveyed to all their posterity descending from
 them by ordinary generation g. f *Gen.* 1. 27, 28. and *Gen.*
 2. 16, 17. and *Acts* 17. 13. with *Rom.* 5. 12. 15, 16, 17, 18,
 19. and 1 *Cor.* 15. 2. 22, 45. g *Psal.* 51. 5. *Gen.* 5. 3. *Job*
 14. 4. *Job* 15. 14.

I V. From this originall corruption, whereby wee are ut-
 terly

with-erly indisposed, dis abled, and made opposite to all good *b*,
to such and wholly inclined to all evil *i*, do proceed all actuall trans-
gressions *k*. *h Rom. 5. 6. Rom. 8. 7. Rom. 7. 18. Col. 1. 21.*
Gen. 6. 5. Gen. 8. 21. Rom. 3. 10. 11, 12. *k Jam. 1. 14.*
5. Ephes. 2. 2, 3. *Matth. 15. 19.*

V. This corruption of nature during this life, doth remain
in those that are regenerated *l*: and although it bee through
Christ pardoned and mortified, yet both it self, and all the
motions thereof are truly and properly sin *m*. *l 1 John 1. 8.*
10. Rom. 7. 14, 17, 18, 23. *James 3. 2. Prov. 20. 9. Eccles.*
7. 20. *m Rom. 7. 5. 7, 8, 25. Gal. 5. 17.*

VI. Every sin, both Originall and Actuell, being a
transgression of the righteous Law of God, and contrary
thereunto *n*, doth, in its own Nature, bring guilt upon the
sinner, whereby hee is bound over to the wrath of God *p*, and
curse of the Law *q*, and so made subject to death *r*, with all
miseries spirituall *s*, temporall *t*, and eternall *u*. *n 1 John 3.*
4. *o Rom. 2. 15. Rom. 3. 9. 19. p Ephes. 2. 3. q Gal. 3. 10.*
1 Rom. 6. 23. *s Ephes. 4. 18. t Rom. 8. 20. Lam. 3. 39.*
n Matth. 25. 41. 2 Thess. 1. 9.

CHAP. VII.

Of Gods Covenant with Man.

THe distance between God and the Creature is so great,
that although reasonable Creatures do owe obedience
unto him as their Creator, yet they could never have any
fruition of him as their Blessedness and reward, but by some
voluntary condescension on Gods part, which hee hath been
pleased to expresse by way of Covenant *a. a Isa. 40. 13. 14.*
15, 16, 17. Job 9. 32, 33. 1 Sam. 2. 25. Psal. 113. 5. 6.
Psal. 100. 2. 3. Job 22. 2, 3. Job 35. 7, 8. Luke 17. 10.
Acts 17. 24, 25.

I I. The first Covenant made with man, was a Covenant
of Works *b*, wherein Life was promised to Adam; and in
him to his posterity *c*, upon condition of perfect and personall
obedience *d*. *b Gal. 3. 12. c Rom. 10. 5. Rom. 5. 12, to 20*
d Gen. 2. 17. Gal. 3. 10.

III. Man by his Fall having made himself incapable of
Life by that Covenant, the Lord was pleased to make a Sec-
cond

cond *e*, commonly called the Covenant of Grace: Wherein
 hee freely offereth unto sinners Life and Salvation by Jesus
 Christ, requiring of them Faith in Him that they may bee
 saved *f*, and promising to give unto all those that are or-
 dained unto Life, his holy Spirit, to make them willing, and
 able to believe *g*. *e Gal. 3. 21. Rom. 8. 3. Rom. 3. 20, 21.*
Gen. 3. 15. Isa. 42. 6. f Mark 16. 15, 16. John 3. 16. Rom.
10. 6, 9. Gal. 3. 11. g Ezek. 36. 26, 27. John 6. 44, 45.

IV. This Covenant of Grace is frequently set forth in
 the Scripture by the name of a Testament, in reference to the
 death of Jesus Christ the Testator, and to the everlasting
 Inheritance, with all things belonging to it, therein bequeath-
 ed. *Heb. 9. 15. 16, 17. Heb. 7. 22. Luke 22. 20. 1 Cor.*
11. 25.

V. This Covenant was differently administred in the
 time of the Law, and in the time of the Gospel *i*. Under the
 Law, it was administred by Promises, Prophecies, Sacrifices,
 Circumcision, the Paschal-Lamb, and other Types and Or-
 dinances, delivered to the people of the Jews, all fore-signify-
 ing Christ to come *k*, which were for that time, sufficient and
 efficacious through the operation of the Spirit, to instruct
 and build up the Elect in Faith in the Promised Messiah *l*,
 by whom they had full remission of sins, and eternall Salva-
 tion: and is called, the Old Testament *m*. *i 2 Cor. 3. 6, 7,*
8, 9. k Heb. 8. 9, 10, chapters. Rom. 4. 11. Col. 2. 11, 12.
1 Cor. 5. 7. l 1 Cor. 10. 1, 2, 3, 4. Heb. 11. 13. John 8.
56. m Gal. 3. 7, 8, 9, 14.

VI. Under the Gospel, when Christ the substance *n*, was
 exhibited, the Ordinances in which this Covenant is dispen-
 sed, are the Preaching of the Word, and the Administrati-
 on of the Sacraments, of Baptism, and the Lords Supper
o. Which, though fewer in number, and administred with
 more simplicity, and less outward glory: yet, in them, it is
 held forth in more fulness, evidence, and spirituall efficacy *p*,
 to all nations, both Jews and Gentiles *q*; and, is called the
 New Testament *r*. There are not therefore Two Cove-
 nants of Grace, differing in substance, but one and the same,
 under various dispensations *s*. *n Gal. 2. 17. o Matth. 28.*
19, 20. 1 Cor. 11. 23, 24, 25. p Heb. 12. 22. to 28. Fer.
31. 33, 34. q Matth. 25. 19. Ephes. 2. 15, 16, 17, 18, 19.
r Luke

r Luke 22. 20. f Gal. 3. 4. 16. Acts 15. 11. Rom. 3. 21, 22, 23, 30. Psal. 32. 1. with Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God, in his eternall purpose, to choose and ordain the Lord Jesus, His onely begotten Son, to bee the Mediator between God and Man *a*; the Prophet *b*, Priest *c*, and King *d*, the Head, and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*: Unto whom hee did from all eternity give a People, to bee his seed *h*, and to bee by him in time Redeemed, Called, Justified, Sanctified, and Glorified *i*. *a* Isai. 42. 1. *i* Pet. 1. 19, 20. *John* 3. 16. *2 Tim.* 2. 5. *b* Acts 3. 22. *c* Heb. 5. 5, 6. *d* Psal. 2. 6. *Luke* 1. 33. *e* Eph. 5. 23. *f* Heb. 1. 2. *g* Acts 17. 31. *h* *John* 17. 6. *Psal.* 22. 30. *Isai.* 53. 10. *i* *1 Tim.* 2. 6. *Isai.* 55. 4, 5. *1 Cor.* 1. 30.

I I. The Son of God, the second Person in the Trinity, beeing very and eternall God, of one substance, & equall with the Father, did, when the fulness of time was com, take upon him mans nature *k*, with all the Essentiall properties, and common infirmities thereof, yet, without sin *l*: being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance *m*. So that, two whole, perfect, and distinct Natures, the God-head and the Manhood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion *n*. Which person, is very God, and very Man, yet one Christ, the onely Mediator between God and Man *o*. *k* *John* 1. 1, 14. *1 John* 5. 20. *Phil.* 2. 6. *Gal.* 4. 4. *1 Heb.* 2. 14, 16, 17. *Heb.* 4. 15. *m* *Luke* 1. 27, 31, 35. *Gal.* 4. 4. *n* *Luke* 1. 35. *Col.* 2. 9. *Rom.* 9. 5. *1 Pet.* 3. 18. *1 Tim.* 3. 16. *o* *Rom.* 1. 34. *1 Tim.* 2. 5.

III. The Lord Jesus, in his humane nature thus united to the divine, was sanctified and anointed with the holy Spirit above measure *p*, having in him all the treasures of wisdom and knowledge *q*: in whom it pleased the Father that all fulness should dwell *r*: to the end, that beeing holy, harmlesse, undefiled, and full of grace and truth *s*, hee might bee thorowly furnished to execute the Office of a Mediator and

Surety

Surety *t*, Which Office hee took not unto himself, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandment to execute the same *. *p* *Psal.* 45. 7. *Iohn* 13. 34. *q* *Col.* 2. 3. *r* *Col.* 1. 19. *s* *Heb.* 7. 16. *Iohn* 1. 14. *t* *Acts* 10. 38. *Heb.* 12. 24. *Heb.* 7. 22. *u* *Heb.* 5. 4, 5. * *Iohn* 5. 22. 27. *Matth.* 28. 18. *Acts* 2. 36.

IV. This Office, the Lord Jesus did most willingly undertake *x*: which that hee might discharge, hee was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediately in his Soul *a*, and most painfull sufferings in his body *b*: was crucified, and died *c*: was buried, and remained under the power of death; yet saw no corruption *d*. On the third day hee arose from the dead *e*, with the same body in which hee suffered *f*, with which also hee ascended into Heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall return to judge, men, and Angels, at the end of the world *i*. *x* *Psal.* 40 7, 8. with *Heb.* 10. 5. 10 11. *Iohn* 10. 18. *Phil.* 2. 8. *y* *Gal.* 4. 4. *z* *Matth.* 3. 15. *Matth.* 5. 17. *a* *Matth.* 26. 37, 38. *Luke* 22. 44. *Matth.* 27. 46. *b* *Matth.* 26. 27. chapters *c* *Phil.* 2. 8. *d* *Acts* 2. 23, 24, 27. *Acts* 13. 37. *Rom.* 6. 9. *e* *1. Cor.* 15. 3, 4. *f* *Iohn* 20. 25, 27. *g* *Mark* 16. 19. *h* *Rom.* 8. 34. *Heb.* 9. 24. *Heb.* 7. 25. *i* *Rom.* 14. 9, 10. *Acts* 1. 11. *Acts* 10. 42. *Matth.* 13. 40, 41, 42. *Jude* v. 16. 2. *Pet.* 2. 4.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which hee, through the eternall spirit, once offered up unto God, hath fully satisfied the justice of his Father *k*; and purchased, not onely reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*. *k* *Rom.* 5. 19. *Heb.* 9. 14, 16. *Heb.* 10. 14. *Eph.* 5. 2. *Rom.* 3. 25, 26. *l* *Dan.* 7. 24, 26. *Col.* 1. 19, 20. *Eph.* 1. 11, 14. *Iohn* 17. 2. *Heb.* 9. 12, 14.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those promises, types, and Sacrifices, wherein hee was revealed, and signified to bee the seed of the Woman, which should bruise the Serpents head: and the Lamb slain

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from the beginning of the world : beeing yesterday, and to day the same, and for ever. *Gal. 4.4,5. Gen. 3.15. Rev. 13. 8. Heb. 13.8.*

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*: yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*. *n Heb. 9. 14. 1 Pet. 3.18. o Acts 20.28. Iohn 3.13. 1 Iohn 3.16.*

VIII. To all those for whom Christ hath purchased Redemption, hee doth certainly, and effectually apply, and communicate the same *p*, makeing intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to believe, and obey, and governing their hearts, by his Word and Spirit *s*, overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation *t*. *p Iohn 6.37,39. Iohn 10.15,16. q 1 Iohn 2.1,2. Rom. 8. 34. r Iohn 15. 13, 15. Eph. 1.7,8,9. Iohn 17. 6. s Iohn 14. 16. Heb. 12.2. 2 Cor. 4.13. Rom. 8.9.14. Rom. 15.18,19. Iohn 17. 17. t Psal. 110.1. 1 Cor. 15.25,26. Mal. 4.2,3. Col. 2.15.*

CHAP. IX.

Of free-will.

GOD hath indued the Will of man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil. *Matth. 17. 12. Iames 1.14. Deut. 30.19.*

II. Man, in his state of Innocency, had freedom, and power, to will, and to do that which was good, and well pleasing to God *b*; but yet, mutably, so that hee might fall from it *c*. *b Eccles. 7. 29. Gen. 1. 26. c Gen. 2. 16, 17. Gen. 3. 6.*

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation *d*: so as, a naturall man, beeing altogether averie from that good *e*, and dead in sin *f*, is not able, by his own strength, to convert himself, or to prepare himself, there-

B

unto.

unto g. d *Rom.* 5. 6. *Rom.* 8. 7. *Iohn* 15. 5. e *Rom.* 3. 10, 12
f *Eph.* 2. 1, 5. *Col.* 2. 13. g *Iohn* 6. 44. 65. *Eph.* 2. 2, 3, 4, 5
i *Cor.* 8. 14. *Titus* 3. 3, 4, 5.

IV. When God convert's a sinner, and translate's him
into the state of grace; hee freeth him from his naturall bond-
dage under sin *h*; and by his grace alone, inable's him freely
to will, and to do that which is spiritually good *i*; yet so, as
that by reason of his remaining corruption, hee doth not, per-
fectly, nor onely, will that which is good, but doth also will
that which is evil *k*. h *Col.* 1. 13. *Iohn* 8. 34, 36. i *Phil.* 2. 13.
Rom. 6. 18. 22. k *Gal.* 5. 17. *Rom.* 7. 15, 18, 19, 21, 23.

V. The will of man is made perfectly, and immutably
free to good alone, in the state of Glory onely. *Eph.* 4. 13.
Heb. 12. 23. 1. *Iohn* 3. 2. *Iude* v. 24.

CHAP. X.

Of Effectuall Calling.

ALl those whom God hath predestinated unto life, and
those onely, hee is pleased in his appointed and accepted
time, effectually to call *a*, by his Word and Spirit *b*, out of
that state of sin and death, in which they are by nature, to
grace and salvation by Jesus Christ *c*; inlightning their minds,
spiritually and savingly to understand the things of God *d*;
taking away their heart of stone; and giving unto them an
heart of flesh *e*; renewing their wills, and by his almighty
power determining them to that which is good *f*, and effectua-
lly drawing them to Jesus Christ *g*: yet so, as they com-
most freely, beeing made willing by his grace *h*. a *Rom.* 8. 30.
Rom. 11. 7. *Eph.* 1. 10, 11. b 2 *Thes.* 2. 13, 14. 2 *Cor.* 3. 3, 6.
c *Rom.* 8. 2. *Ephes.* 2. 1, 2, 3, 4, 5. 2 *Tim.* 1. 9, 10. d *Acts* 26. 18.
i *Cor.* 2. 10, 12. *Eph.* 1. 17, 18. e *Ezek.* 36. 26. f *Ezek.* 11. 19.
Phil. 2. 13. *Deut.* 30. 6. *Ezek.* 36. 27. g *Eph.* 1. 19. *Iohn* 6. 44,
45. h *Cant.* 1. 4. *Psal.* 110. 3. *Iohn* 6. 37. *Rom.* 6. 16, 17, 18.

II. This effectuall Call is of Gods free, and speciall grace
alone, not from any thing at all foreseen in man *i*, who is al-
together passive therein, untill beeing quickned and renewed
by the holy Spirit *k*, hee is thereby enabled to answer this
Call, and to imbrace the grace offered and conveyed in it *l*.
i 2 *Tim.* 1. 9. *Titus* 3. 4, 5. *Eph.* 2. 4, 5, 8, 9. *Rom.* 9. 11.

k 1 *Cor.*

k 1 Cor. 2. 14. Rom. 8. 7. Ephes. 2. 5. 1 John 6. 37. Ezek. 36. 27. John 5. 25.

III. Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit *m*, who worketh when, and where, and how hee pleaseth *n*: So also are all other elect persons who are incapable of beeing outwardly called by the Ministry of the Word *o*. m Luke 18. 15, 16. and Acts 2. 38, 39. and John 3. 3, 5. and 1 John 5. 12. & Rom. 8. 9. compared. n John 3. 8. o 1 John 5. 12. Acts 4. 12.

IV. Others, not elected although they may be called by the Ministry of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truly com unto Christ and therefore cannot be saved *r*: much less can men, not professing the Christian Religion, be saved in any other way whatsoever, bee they never so diligent to frame their lives according to the light of Nature and the Law of that Religion they do profess. And, to asserit and maintain, that they may, is very pernicious, and to be detested *t*. p Matth. 22. 14. q Matth. 7. 22. Matth. 13. 20, 21. Heb. 6. 4, 5. r John 6. 64, 65, 66. John 8. 24. s Acts 4. 12. John 14. 6. Ephes. 2. 12. John 4. 22. John 17. 3. t 2 John v. 9, 10, 11. 1 Cor. 16. 22. Gal. 1. 6, 7, 8.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, hee also freely justifieth *a*: not, by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone; nor, by imputing faith it self, the act of believing, or any other evangelicall obedience, to them, as their righteousness: but, by imputing the obedience and satisfaction of Christ unto them *b*. they receiving, and resting on him and his righteousness by faith; which faith, they have, not of themselves, it is the gift of God *c*. a Rom. 8. 30. Rom. 3. 24. b Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. Rom. 3. 23, 24, 25, 27, 28. Titus 3. 5, 7. Ephes. 1. 7. Jer. 23. 6. 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. c Acts 10. 44. Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Ephes. 2. 7, 8.

II. Faith, thus receiving and resting on Christ and his righteousness,

righteousness, is the alone instrument of Justification *d* ; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*. *John* 1. 12. *Rom.* 3. 28. *Rom.* 5. 1. *e Jam.* 2. 17, 22, 26. *Gal.* 5. 6.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, & full satisfaction to his Fathers Justice in their behalf *f*. Yet, in as much as hee was given by the Father, for them *g* ; and, his obedience and satisfaction accepted in their stead *h* ; and, both, freely, not for any thing in them ; their Justification is onely of free grace *i* ; that, both the exact justice, and rich grace of God, might bee glorified in the justification of sinners *k*. *f Rom.* 5. 8, 9, 10, 19. *1 Tim.* 2. 5, 6. *Heb.* 10. 10, 14. *Dan.* 9. 24, 26. *Isai.* 53. 4, 5, 6, 10, 11, 12. *g Rom.* 8. 32. *h 2 Cor.* 5. 21. *Matth.* 3. 17. *Ephes.* 5. 1 *Rom.* 3. 24. *Ephes.* 1. 7. *k Rom.* 3. 26. *Ephes.* 2. 7.

IV. God did, from all eternity, decree to justifie all the elect *l*, and Christ did, in the fulness of time, die for their sins and rise again for their justification *m* : nevertheless, they are not justified, untill the holy Spirit doth in due time, actually apply Christ unto them *n*. *l Gal.* 3. 8. *1 Pet.* 1. 2, 19, 20. *Rom.* 8. 30. *m Gal.* 4. 4. *1 Tim.* 2. 6. *Rom.* 4. 25. *n Col.* 1. 21, 22, *Gal.* 2. 6. *Tit.* 3. 4, 5, 6, 7.

V. God doth continue to forgive the sins of those that are justified *o* : and, although they can never fall from the state of Justification ; yet they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confess their sins beg pardon and renew their faith and repentance *q*. *o Matth.* 6. 12. *1 John* 1. 7, 9. *1 John* 2. 1. 2. *p Luke* 22. 32. *John.* 10. 28. *Heb.* 10. 14. *q Psal.* 89. 31. 32, 33. *Psal.* 51. 7 8, 9, 10, 11, 12. *Psal.* 32. 5. *Matth.* 26. 75. *Heb.* 13. 8. *1 Cor.* 11. 30. 32. *Luke* 1. 20.

VI. The Justification of Believers under the old Testament, was, in all these respects, one and the same with the justification of Believers under the new Testament *Gal.* 3. 9, 13, 14. *Rom.* 4. 22, 23, 24.

CHAP. XII.

Of Adoption.

ALl those that are justified, God vouchsafeth, in, and for his onely Son Iesus Christ, to make partakers of the grace of Adoption *a* : by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the spirit of Adoption *d*, have access to the Throne of Grace with boldness *e*, are enabled to cry, Abba Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened, by him, as by a Father *k* : yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heires of everlasting salvation *o*. *a* Ephes. 1. 5. Gal. 4. 4, 5. *b* Rom. 8. 17. John 1. 12. *c* Jer. 14. 9. 2 Cor. 6. 18. Rev. 3. 12. *d* Rom. 8. 15. *e* Ephes. 3. 1. Rom. 5. 2. *f* Gal. 4. 6. *g* Psal. 103. 13. *h* Prov. 14. 26. *i* Matth. 6. 30, 32. 1 Pet. 5. 7. *k* Heb. 12. 6. *l* Lam. 3. 31. *m* Ephes. 4. 30. *n* Heb. 6. 12. *o* 1 Pet. 1. 3, 4. Heb. 1. 14.

CHAP. XIII.

Of Sanctification.

They who are effectually called, and Regenerated, having a new heart, and a new spirit created in them ; are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word, and Spirit dwelling in them *b* : the Dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d* : and they, more and more quickned and strengthened in all saving graces *e*, to the practice of true holiness, without which no man shall see the Lord *f*. *a* 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. *b* John 17. 17. Ephes. 5. 26. 2 Thess. 2. 13. *c* Rom. 6. 6, 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1. 11. Ephes. 3. 16, 17, 18, 19. *f* 2 Cor. 7. 1. Heb. 12. 14.

II. This Sanctification is throughout. in the whole man *g* ; yet imperfect in this life, there abideth still some remnants of corruption in every part *h* : whence ariseth a continuall, and

irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh *i*. g *1 Thes.* 5. 13. h *1 John* 1. 10. *Rom.* 7. 18, 23, *Phil.* 3. 12. i *Gal.* 5. 17. *1 Pet.* 2. 11.

III. In which war, although the remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so, the Saints grow in grace *m*, perfecting holiness in the fear of God *n*. k *Rom.* 7. 23. l *Rom.* 6. 14. i *John* 5. 4. *Ephes.* 4. 15, 16. m *2 Pet.* 3. 18. *2 Cor.* 3. 18. n *2 Cor.* 7. 1.

CHAP. XIV.

Of Saving Faith.

THe grace of Faith, whereby the elect are enabled to believe to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts *b*; and is ordinarily wrought by the Ministry of the Word *c*: by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened *d*. a *Heb.* 10. 39. b *2 Cor.* 4. 13. *Ephes.* 1. 17, 18, 19. *Ephes.* 2. 8. c *Rom.* 10. 14, 17. d *1 Pet.* 2. 2. *Acts* 20. 32. *Rom.* 4. 11. *Luke* 17. 5. *Rom.* 1. 16, 17.

II. By this Faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*; and, acteth differently upon that which each particular passage thereof containeth; yielding obedience to the Commands *f*; trembling at the threatnings *g*, and embracing the promises of God for this life, and that which is to come *h*. But the principall acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by virtue of the Covenant of Grace *i*. e *John* 4. 42. i *Thes.* 2. 13. i *John* 5. 10. *Acts* 24. 14. f *Rom.* 16. 26. g *Isai.* 66. 2. h *Heb.* 11. 13. i *Tim.* 4. 8. i *John* 1. 12. *Acts* 16. 31. *Gal.* 2. 29. *Acts* 15. 11.

III. This faith is different in degrees, weak, or strong *k*; may be often and many wayes assailed, and weakened, but yet's the victory *l*; growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our faith *n*. k *Heb.* 5. 13, 14. *Rom.* 4. 19, 20.

Ma 11h.

*Matth. 6. 30. Matth. 8. 10. l Luke 22. 31, 32. Ephes. 6. 16.
 1 John 5. 4, 5. m Heb. 6. 11, 12. Heb. 10. 22. Col. 2. 2.
 n Heb. 12. 2.*

CHAP. XV.

Of Repentance unto life.

Repentance unto life, is an evangelicall grace *a*, the Doctrine whereof is to bee preached by every Minister of the Gospel, as well as that of faith in Christ *b. a Zech. 12. 10. Acts 11. 18. b Luke 24. 47. Mark. 1. 15. Acts 22. 21.*

II. By it, a sinner, out of the sight and sense, not onely of the danger but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God *e*, purposing & endeavouring to walk with him in all the wayes of his Commandements *d. c Ezek. 18. 30, 31. Ezek. 36. 31. Isai. 30. 22. Psal. 51. 4. Jer. 31. 18, 19. Joel 2. 12, 13. Amos 5. 15. Psal. 119. 128. 2 Cor. 7. 11. d Psal. 119. 6, 59, 106. Luke 1. 6. 2 Kings 23. 25.*

III. Although Repentancee bee not to bee rested in as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g. e Ezek. 36. 31, 32. Ezek. 16. 61, 62, 63. f Hos. 14. 2. 4. Rom. 3. 24. Ephes. 1. 7. g Luke 13. 3, 5. Acts 17. 30, 31.*

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i. h Rom. 6. 23. Rom. 5. 12. Matth. 12. 36. i Isai. 55. 7. Rom. 8. 1. Isai. 1. 16, 18.*

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly. *Psal. 19. 13. Luke 19. 8. 1 Tim. 1. 13, 15.*

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*; upon which, and the forsaking of them, hee shall find mercy *m*: so hee that scandalizeth his Brother, or the Church of Christ, ought to bee willing by a private or publick confession, and sorrow

for his sin, to declare his repentance to those that are offended *n*, who are thereupon to bee reconciled to him, and in love to receive him *o*. *l Psal.* 51. 4, 5, 7, 9, 14. *Psal.* 32. 5, 6. *m Prov.* 28. 13. *1 John* 1. 9. *n Jam.* 5. 16. *Luke* 17. 3, 4. *Josh.* 7. 19. *Psal.* 51. throughout *o 2 Cor.* 2. 8.

CHAP. XVI.

Of Good Works.

Good Works are onely such as God hath commanded in his holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blinde zeal, or upon any pretence of good intention *b*. *a Micah* 6. 8. *Rom.* 12. 2. *Heb.* 13. 21. *b Matth.* 15. 9. *Isa.* 29. 13. *1 Pet.* 1. 18. *Rom.* 10. 2. *John* 16. 2. *1 Sam.* 15. 21. 22, 23.

II These good works, done in obedience to Gods commandements, are the fruits and evidences of a true and lively faith *c*: and, by them, Believers manifest their thankfulness *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*; that, having their fruit unto holiness, they may have the end, eternall life *l*. *c Jam.* 2. 18, 22. *d Psal.* 116. 12. 13. *1 Pet.* 2. 9. *e 1 John* 2. 3, 5. *2 Pet.* 1. 5, 6, 7, 8, 9, 10. *f 2 Cor.* 9. 2. *Matth.* 5. 16. *g Tit.* 2. 5, 9, 10, 11, 12. *1 Tim.* 6. 1. *h 1 Pet.* 2. 15. *i 1 Pet.* 2. 12. *Phil.* 1. 11. *John* 15. 8. *k Ephes.* 2. 10. *l Rom.* 6. 22.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may bee inabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to doe, of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless, upon a speciall motion of the Spirit; but, they ought to bee diligent in stirring up the grace of God that is in them *o*. *m John* 15. 4, 5. *Ezek.* 36. 26, 27. *n Phil.* 2. 13. *Phil.* 4. 13. *2 Cor.* 3. 5. *o Phil.* 2. 12. *Heb.* 6. 11, 12. *2 Pet.* 1. 3, 5, 10, 11. *Isai.* 64. 7. *2 Tim.* 1. 6. *Acts* 26. 6, 7. *Jude* v. 20. 21.

IV. They

IV. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more then God require's, as that they fall short of much which in duty they are bound to do. *Luke 17. 10. Neh. 13. 22. Job. 9. 2, 3. Gal. 5. 17.*

V. Wee cannot, by our best Works merit pardon of sin, or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, wee can neither profit, nor satisfie for the debt of our former sins *q*, but when wee have done all wee can, wee have done but our duty, and are unprofitable servants *r*; and, because, as they are good, they proceed from his Spirit *s*; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement *t*. *q Rom. 3. 20. Rom. 4. 2, 4, 6. Ephes. 2. 8, 9. Titus 3. 5, 6, 7. Rom. 8. 18. Psal. 16. 2. Job. 22. 2, 3. Job 35. 7, 8. r Luke 17. 10. s Gal. 5. 22, 23. t Isa. 64. 6. Gal. 5. 17. Rom. 7. 15, 18. Psal. 143. 2. Psal. 130. 3.*

VI. Yet notwithstanding, the Persons of Believers being accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholly unblameable and unreprouceable in GODS sight *w*; but that, hee looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*. *u Eph. 1. 6. 1 Pet. 2. 5. Exod. 28. 38. Gen. 4. 4. with Heb. 11. 4. w Job 9. 20. Psal. 143. 2. x Heb. 13. 20, 21. 2 Cor. 18. 12. Heb. 16. 10. Matth. 25. 21, 23.*

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God command's, and of good use, both for themselves, and others *y*: yet, because they proceed not from an heart purified by faith *z*; nor are done in a right manner, according to the Word *a*, nor, to a right end, the glory of God *b*; they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinfull and displeasing unto God *d*. *y 2 Kings 10. 30, 31. 1 Kings 21. 27, 28. Phil. 1. 15, 16, 18. 2 Gen. 4. 5.*
with

with *Heb.* 11. 4. *Heb.* 11. 6. a *1 Cor.* 13. 3. *Isa.* 1. 12. b *Matth.* 6. 2, 5, 16. c *Hag.* 2. 14. *Tit.* 1. 15. *Amos* 5. 21, 22. *Hos.* 1. 4. *Rom.* 9. 16. *Titus* 3. 5. d *Psal.* 14. 4. *Psal.* 36. 3. *Job* 21. 14, 15. *Matth.* 25. 41, 42, 43, 45. *Matth.* 23. 23.

CHAP. XVII.

Of the perseverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace : but shall certainly persevere therein to the end, and bee eternally saved. *Phil.* 1. 6. 2 *Pet.* 1. 10. *John* 10. 28, 29. 1 *John* 3. 9. 1 *Pet.* 1. 5, 9.

II. This perseverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election flowing from the free and unchangeable love of God the Father *b* ; upon the efficacy of the merit, and intercession of Jesus Christ *c* ; the abiding of the Spirit, and of the seed of God within them *d* ; and the nature of the Covenant of Grace *e* : from all which, ariseth also the certainty, and infallibility thereof *f*. b 2 *Tim.* 2. 18, 19. *Ier.* 31. 3. c *Heb.* 10. 10, 14. *Heb.* 13. 20, 21. *Heb.* 9. 12, 13, 14, 15. *Rom.* 8. 33. to the end. *Iohn* 1. 11, 24. *Luke* 22. 32. *Heb.* 7. 25. d *Iohn* 14. 16, 17. 1 *Iohn* 2. 27. 1 *Iohn* 3. 9. e *Ier.* 32. 40. f *Iohn* 10. 28. 2 *Thes.* 3. 3. 1 *Iohn* 2. 19.

III. Neverthelesse, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g* ; and, for a time, continue therein *h* : whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, com to bee deprived of some measure of their graces and comforts *l*, have their hearts hardned *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*. g *Matth.* 26. 70, 72, 74. h *Psal.* 51. title and verse 14. i *Isa.* 64. 5, 7, 9. 2 *Sam.* 11. 27. k *Eph.* 4. 30. l *Psal.* 51. 8, 10, 12. *Rev.* 2. 4. *Cant.* 5. 2, 3, 4, 6. m *Isa.* 36. 17. *Mark* 6. 52. *Mark* 6. 14. n *Psal.* 32. 3, 4. *Psal.* 51. 8. o 2 *Sam.* 12. 14. p *Psal.* 89. 31, 32. 1 *Cor.* 11. 32.

CHAP.

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CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnall presumptions of beeing in the favour of God, and estate of salvation *a*; which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, bee certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*. *a* Job 8. 13, 14. *Mich.* 3. 11. *Deut.* 29. 19. *Iohn* 8. 41. *b* *Matth.* 7. 22, 23. *c* *1 Iohn* 2. 3. *1 Iohn* 3. 14, 18, 19, 21, 24. *1 Iohn* 5. 13. *d* *Rom.* 5. 2, 5.

II. This certainty is not a bare conjecturall and probable perswasion, grounded upon a fallible hope *e*; but, an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with our spirits that wee are the children of God *h*: which Spirit is the earnest of our inheritance, whereby wee are sealed to the day of redemption *i*. *e* *Heb.* 6. 11, 19. *f* *Heb.* 6. 17, 18. *g* *2 Pet.* 1. 4, 5, 10, 11. *1 Iohn* 2. 3. *1 Iohn* 3. 14. *2 Cor.* 1. 12. *h* *Rom.* 8. 15, 16. *i* *Eph.* 3. 13, 14. *Eph.* 4. 30. *2 Cor.* 1. 21, 22.

III. This infallible assurance doth not so beelong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before hee bee partaker of it *k*: yet, beeing inabled by the Spirit to know the things which are freely given him of God, hee may, without extraordinary revelation, in the right use of ordinary means, attain thereunto *l*. And therefore it is the duty of every one, to give all diligence to make his calling and election sure *m*; that thereby his heart may bee enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper fruits of this assurance *n*: so far is it, from inclining men to looseness *o*. *k* *1 Iohn* 5. 13. *Isa.* 50. 10. *Mark* 9. 24. *Psal.* 28. throughout *Psal.* 77. to verse 12. *1 Cor.* 2. 12. *1 Iohn* 4. 13. *Heb.*

Heb. 6. 11, 12. Eph. 3. 17, 18, 19. m 2 Pet. 1. 10. n Rom. 5. 1, 2, 5. Rom. 14. 17. Rom. 15. 3. Eph. 1. 3, 4. Psal. 4. 6, 7. Psal. 119. 32. o 1 John 2. 1, 2. Rom. 6. 1, 2. Tit. 2. 11, 12, 14. 2 Cor. 7. 1. Rom. 8. 1, 12. 1 John 5. 2, 3. Psal. 130. 4. 1 John 1. 6, 7.

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as, by negligence in preserving of it, by falling into som speciall sin, which wounderth the conscience, and grieveth the spirit; by som sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light p: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this Assurance may, in due time, bee revived q; and by the which, in the mean time, they are supported from utter despair r. p Cant. 5. 2, 3, 6. Psal. 51. 8, 12, 14. Eph. 4. 30, 31. Psal. 77. 1, 10. 10. Math. 26. 69. Psal. 70. 71, 72. Psal. 31. 22. Psal. 88. throughout, Isa. 5. 10. q 1 John 3. 9. Luke 22. 32. Job 13. 15. Psal. 73. 15. Psal. 51. 8, 12. Isa. 50. 10. r Mich. 7. 7, 8, 9. Jer. 52. 40. Isa. 54. 7, 8, 9, 10. Psal. 22. 1. Psal. 88. throughout.

CHAP. XIX.

Of the Law of God.

GOD gave to Adam a Law, as a Covenant of Works, by which hee bound him, and all his posterity to personal, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it. Gen. 1. 26, 27. with Gen. 2. 17. Rom. 2. 14, 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 9. 10, 12. Eccles. 7. 29. Job 28. 28.

II. This Law, after his fall, continued to bee a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables b: the four first Commandments containing our duty towards God; and the other six, our duty to man c. b James 1. 25. James 2. 8, 10, 11, 12. Rom. 13. 8, 9. Deut. 5. 32. Deut. 10. 4. Exod. 34. 1. c Math. 22. 37, 38, 39, 40.

III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age,

Rom. 5. 1.
Psal. 119.
Cor. 7. 1.
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31. Psal.
Psal. 88.
b 13. 15.
Jer. 5. 2.

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ge, Ceremoniall Laws, containing severall typical Ord-
ances, partly of Worship, prefiguring Christ, his graces,
ctions, sufferings, and benefits *d*; and partly, holding forth
ivers instructions of moral duties *e*. All which Ceremonial
aws are now abrogated, under the New Testament *f. d* Heb.
chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17. *e* 1 Cor. 5. 7. 2. Cor.
17. Jude verse 23. *f* Col. 2. 14, 16, 17. Dan. 9. 27. Eph. 2.
5, 16.

IV. To them also, also as a Body Politick, hee gave sundry
udiciall Laws, which expired together with the State of that
people; nor obliging any other now, further then the generall
quity thereof may require. *Exod. 21. chap. Exod. 22. 1. to 29.*
Gen. 49. 10. with 1 Pet. 2. 13, 14. Matth. 5. 17. with verse 38, 39.
1 Cor. 9. 8, 9, 10.

V. The Morall Law doth for ever bind all, as well justi-
fied persons as others, to the obedience thereof *h*; and that,
not onely in regard of the matter contained in it, but also in
respect of the authority of God the Creator, who gave it *i*.
Neither doth Christ in the Gospel, any way dissolve, but
much strengthen this obligation *k. h* Rom. 13. 8, 9, 10. Eph. 6.
2. 1 Iohn 2. 3, 4, 7, 8. i Iam. 2. 10, 11. *k* Matth. 5. 17, 18, 19.
Iam. 2. 8. Rom. 3. 31.

VI. Although true Believers bee not under the Law, as
a Covenant of Works, to bee thereby justified, or condem-
ned *l*; yet is it of great use to them, as well as to others; in
that, as a Rule of life informing them of the will of God, and
their duty, it directs, & binde's them to walk accordingly *m*;
discovering also the sinfull pollutions of their nature, hearts,
and lives *n*; so as, examining themselves thereby they may
com to further conviction of humiliation for, and ha-
tred against sin *o*; together with a clearer sight of the need
they have of Christ, and the perfection of his obedience *p*.
It is likewise of use to the Regenerate, to restrain their
corruptions, in that it forbid's sin *q*: and the threat-
nings of it serve to shew, what, even their sins deserve;
and what afflictions, in this life, they may expect for
them, although free'd from the curse thereof threatned
in the Law *r*. The promises of it, in like manner, shew
them Gods approbation of obedience, and what blessings
they may expect upon the performance thereof *s*; although,
not

not as due to them by the Law, as a Covenant of Works. So as, a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law; and, not unto grace *u*. l *Rom.* 6. 14. *Gal.* 2. 16. *Gal.* 3. 13. *Gal.* 4. 4, 5. *Act.* 13. 39. *Rom.* 8. 1. m *Rom.* 7. 12, 22, 25. *Psal.* 119. 4, 5. *1 Cor.* 7. 19. *Gal.* 5. 14, 16, 18, 19, 20, 21, 22, 23. n *Rom.* 7. *Rom.* 3. 20. o *James* 1. 23, 24, 25. *Rom.* 7. 9, 14, 24. p *Gal.* 24. *Rom.* 7. 24, 25. *Rom.* 8. 3, 4. q *James* 1. 11. *Psal.* 119. 104, 118. r *Ezra* 9. 13, 14. *Psal.* 89. 30, 31, 32, 33, 34. s *Lev.* 26. 1, 10, 14. with 2 *Cor.* 6. 16. *Ephes.* 6. 2, 3. *Psal.* 37 11. w *Matth.* 5. 5. *Psal.* 19. 11. t *Gal.* 2. 16. *Luke* 17. 10. u *Rom.* 6. 14. 1. *Pet.* 3. 8, 9, 10, 11, 12. with *Psal.* 34. 12, 13, 14, 15, 17. *Heb.* 12. 28, 29.

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing, and enabling the will of man, to do that, freely and chearfully, which the will of God revealed in the Law, requireth to be done *x*. w *Gal.* 3. 12. x *Ezek.* 36. 27. *Heb.* 8. 10. with *Ier.* 31. 33.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God, the curse of the Moral Law *a*, and in their being delivered from this present evil World, bondage to Satan, and dominion of sin *b*; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*; as also in their free access to God *d*, and their yielding obedience unto him, not out of slavish fear, but a child-like love and willing minde *e*. All which were common also to Believers under the Law *f*. But under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected *g*; and in greater boldness of access to the throne of Grace *h*, and in fuller communications of the free Spirit of God than Believers under the Law did ordinarily partake of.

a *Tit.* 2.

3 *Tit.* 2. 14. 1 *Theff.* 1. 10. *Gal.* 3. 13. b *Gal.* 1. 4. *Col.* 1. 13. *Acts* 26. 18. *Rom.* 6. 14. c *Rom.* 8. 28. *Psal.* 119. 71. 1 *Cor.* 15. 54, 55, 56, 57. *Rom.* 8. 1. d *Rom.* 5. 1, 2. e *Rom.* 8. 14, 15. 1 *Joh* 4. 18. f *Gal.* 3. 9, 14. g *Gal.* 4. 1, 2, 3, 6, 7. *Gal.* 5. 1. *Acts* 15. 10, 11. h *Heb.* 4. 14, 16. *Heb.* 10. 19, 20, 21, 22. i 1 *Joh* 7. 38, 39. 2 *Cor.* 3. 13, 17, 19.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word; or beside it, if matters of Faith, or Worship *l*. So that, to believe such Doctrines, or to obey such Commands out of conscience, is to betray true Liberty of Conscience *m*: and the requiring of an implicate Faith, and an absolute and blind obedience, is, to destroy Liberty of Conscience, and Reason also *n*. *k* *Jam.* 4. 12. *Rom.* 14. 4. 1 *Acts* 4. 19. *Acts* 5. 29. 1 *Cor.* 7. 23. *Matth.* 23. 8, 9, 10. 2 *Cor.* 1. 24. *Matth.* 15. 9. *m* *Col.* 2. 20, 22, 23. *Gal.* 1. 10. *Gal.* 2. 4, 5. *Psal.* 5. 1. *n* *Rom.* 10. 17. *Rom.* 14. 23. *Isai.* 8. 20. *Acts* 17. 11. *Joh* 4. 22. *Hos.* 5. 11. *Rev.* 13. 12, 16, 17. *Jer.* 8. 9.

III. They, who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that beeing delivered out of the hands of our Enemies, wee might serve the Lord without fear, in holiness and righteousness before him, all the dayes of our life. *Gal.* 5. 13. 1 *Pet.* 2. 16. 2 *Pet.* 2. 19. *Joh* 8. 34. *Luke* 1. 74. 75.

IV. And because the Power which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They, who upon pretence of Christian Liberty, shall oppose any lawfull Power, or the lawfull exercise of it, whether it bee Civil or Ecclesiasticall, resist the Ordinance of God *p*. And, for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the light of Nature, or to the known Principles of Christianity; whether concerning Faith, Worship, or Conversation, or to the Power of Godliness; or, such erroneous Opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church,

Church, they may lawfully be called to account, and proceed against by the Censures of the Church *q*, and by the power of the Civill Magistrate *r*. *p* *Matth.* 12. 25. *1 Pet.* 2. 13, 14, 16. *Rom.* 13. 1. to 8. *Heb.* 13. 17. *q Rom.* 1. 32. with *1 Cor.* 5. 1, 5, 11. 13. *2 John* v. 10, 11. and *2 Thess.* 3. 14. and *1 Tim.* 6. 3, 4, 5. and *Tit.* 1. 10, 11, 13. and *Tit.* 3. 10. with *Matth.* 18. 15, 16, 17. *1 Tim.* 1. 19, 20. *Rev.* 2. 2, 14, 15, 20. *Rev.* 3. 9. *1 Deut.* 13. 6, to 12. *Rom.* 13. 3, 4. with *2 John* v. 10, 11. *Ezra* 7. 23, 25, 26, 27, 28. *Rev.* 17. 12, 16, 17. *Neb.* 13, 15, 17, 21, 22, 25, 30. *2 Kings* 23. 5, 6, 9, 20, 21. *2 Chron.* 34. 33. *2 Chron.* 15. 12, 13, 16. *Dan.* 3. 29. *1 Tim.* 2. 2. *Isai.* 29. 23. *Zech.* 13. 2, 3.

CHAP. XXI.

Of Religious Worship, and the Sabbath Day.

THe light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is good, and doth good unto all, and is therefore to bee feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might *a*. But the acceptable way of worshipping the true God, is instituted by Himself, and so limited to his own revealed Will, that hee may not bee worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture *b*. *a Rom.* 1. 20. *Acts* 17. 24. *Psal.* 119. 68. *Jer.* 10. 7. *Psal.* 31. 23. *Psal.* 18. 3. *Rom.* 10. 12. *Psal* 62. 8. *Josh.* 24. 14. *Mark* 12. 33. *b Deut.* 12. 32. *Matth.* 15. 9. *Acts* 17. 25. *Matth.* 4. 9, 10. *Deut.* 4. 15. to 20. *Exod.* 20. 4, 5, 6. *Col.* 2. 23.

I I. Religious Worship is to bee given to God, the Father, Son, and Holy Ghost; and to him alone *c*; not to Angels, Saints, or any other creature *d*: and since the Fall, not without a Mediator; nor in the mediation of any other, but of Christ alone *e*. *c Matth.* 4. 10. with *John* 5. 23. and *2 Cor.* 13. 14. *d Col.* 2. 18. *Rev.* 19. 10. *Rom.* 1. 25. *e John* 14. 6. *1 Tim.* 2. 9. *Ephes.* 2. 18. *Col.* 3. 17.

III. Prayer, with Thanksgiving, beeing one speciall part of Religious Worship *f*, is by God required of all men *g*; and that

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that it may bee accepted, it is to bee made in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*, with understanding, reverence, humility, fervency, faith, love, and perseverance *l*; and if vocall, in a known tongue *m*. *f* Phil. 4. 6. *g* Psal. 65. 2. *h* John 14. 13, 14. *i* 1 Pet. 2. 5. *j* Rom. 8. 26. *k* 1 John 5. 14. *l* Psal. 47. 7. Eccles. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. Jam. 5. 16. Jam. 1. 6, 7. Mark 11. 24. Matth. 6. 12, 14, 15. Col. 4. 2. Ephes. 6. 18. *m* 1 Cor. 14. 14.

I V. Prayer is to bee made for things lawfull *n*, and for all sorts of men living, or that shall live hereafter *o*: but, not for the dead *p*, nor for those of whom it may bee known, that they have sinned the sin unto death *q*. *n* 1 John 5. 14. *o* 1 Tim. 2. 1, 2. John 17. 20. 2 Sam. 7. 29. Ruth. 4. 12. *p* 2 Sam. 12. 21, 22, 23. with Luke 16. 25, 26. Rev. 14. 13. *q* 1 John 5. 16.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence *t*; singing of Psalms with grace in the heart *u*; as also, the due administration, and worthy receiving of the Sacraments instituted by Christ; are all, parts of the ordinary Religious worship of God *w*: Besides Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and thanksgivings, upon severall occasions *a*, which are, in their severall times and seasons, to bee used, in an holy and religious manner *b*. *r* Acts 15. 21. Rev. 1. 3. *s* 2 Tim. 4. 2. *t* Jam. 1. 22. Acts 10. 33. Matth. 13. 19. Heb. 4. 2. *u* Isai. 66. 2. *v* Col. 3. 16. Ephes. 5. 19. James 5. 13. *w* Matthew 28. 19. 1 Cor. 11. 23, 24, 25, 26. Acts 2. 42. *x* Deut. 6. 13. with Nehemiah 10. 29. *y* Isaiah 19. 21. with Ecclesiasticus 5. 1, 5. *z* Joel 2. 12. Esther 4. 16. Matthew 9. 15. 1 Corinthians 7. 5. *a* Psalm 107. throughout. Esther 9. 22. *b* Hebrews 12. 28.

V I. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*: but God is to bee Worshipped every where *d*, in Spirit and Truth *e*: as in private Families *f*, daily *g*, and in secret, each one by himself

himself *h* ; so, more solemnly, in the publick Assemblies, which are not carelessly, or wilfully to bee neglected, or forsaken, when God, by his Word or Providence, calleth thereunto *i*. c *John* 4. 21. d *Mal.* 1. 11. i *Tim.* 2. 8. e *John* 4. 23, 24. f *Fer.* 10. 25. *Deut.* 6. 67. *Job* 15. 2 *Sam.* 6. 18, 20. i *Pet.* 3. 7. e *Acts* 10. 2. g *Matth.* 6. 11. h *Matth.* 6. 6. *Ephes.* 6. 18. i *Isai.* 56. 7. *Heb.* 10. 25. *Prov.* 1. 20, 21, 24. *Prov.* 8. 34. *Acts* 13. 42. *Luke* 4. 16. *Acts* 2. 42.

VII. As it is of the Law of Nature, that, in generall, a due proportion of time bee set apart for the Worship of God; so, in his Word, by a positive, Morall, and perpetuall Commandement, binding all men, in all Ages hee hath particularly appointed One day in Seven, or a Sabbath, to bee kept holy unto him *k* : which from the beginning of the world to the resurrection of Christ, was the Last day of the week; and, from the resurrection of Christ, was changed into the First day of the week *l*, which, in Scripture, is called The Lords Day *m*, and is to bee continued to the end of the world, as the Christian Sabbath *n*. k *Exod.* 20. 8, 10, 11. *Isai.* 56. 2, 4, 6, 7. l *Gen.* 2. 2, 3. i. *Cor.* 16. 1, 2. *Acts* 20. 7. m *Rev.* 1. 10. n *Exod.* 20. 8, 10. with *Matth.* 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not onely observe an holy Rest, all the Day, from their own works, words, and thoughts about their wordly employments, and recreations *o*, but also are taken up the whole time, in the publick and private Exercises of his Worship, and in the Duties of necessity, and mercy *p*. o *Exod.* 20. 8. *Exod.* 16. 23, 25, 26, 29, 30. *Exod.* 31. 15, 16, 17. *Isai.* 58. 13. *Neh.* 13. 15, 16, 17, 18, 19, 21, 22. p *Isai.* 58. 13. *Matth.* 12. 1. to 13.

CHAP. XXII.

Of lawfull Oathes and Vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein, upon just occasion, the person swearing solemnly calleth

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Exod. 16.
58. 13.
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callest God to witness what hee asserteth, or promiseth; and to judge him according to the truth or falshood of what hee sweareth *b.* a *Deut.* 10. 20. *b* *Exod.* 20. 7. *Levit.* 19. 12. 2 *Cor.* 1. 23. 2 *Chron.* 6. 22, 23.

II. The Name of God onely, is that by which men ought to swear; and, therein it is to bee used with all holy fear and reverence *c.* Therefore, to swear vainly, or rashly, by that glorious and dreadfull Name; or, to swear at all, by any other thing, is sinfull, and to bee abhorred *d.* Yet, as in matters of weight and moment, an Oath is warranted by the word of God, under the New Testament, as well as under the old *e;* so, a lawfull Oath, beeing imposed by lawfull Authority, in such matters ought to bee taken *f.* *c* *Deut.* 6. 13. *d* *Exod.* 20. 7. *Jerem.* 5. 7. *Matth.* 5. 34. 37. *James* 5. 12. *e* *Heb.* 6. 16. 2 *Cor.* 1. 23. *Isai.* 65. 16. *f* 1 *Kings* 8. 31. *Neh.* 13. 25. *Ezra.* 10. 5.

III. Whosoever taketh an Oath, ought duely to consider the weightiness of so solemn an Act; and therein to avouch nothing, but what hee is fully perswaded is the truth *g.* Neither may any man binde himself by Oath to any thing but what is good and just, and what hee believeth so to bee, and what hee is able, and resolved to perform *h.* Yet it is a sin, to refuse an Oath touching any thing that is good and just, beeing imposed by lawfull Authority *i.* *g* *Exod.* 20. 7. *Jer.* 4. 2. *h* *Gen.* 24. 2, 3, 5, 6, 8, 9. *i* *Num.* 5. 19, 21. *Neh.* 5. 12. *Exod.* 22. 7, 8, 9, 10, 11.

IV. An Oath is to bee taken in the plain and common sense of the words, without equivocation, or mentall reservation *k.* It cannot oblige to sin; but, in any thing not sinfull, beeing taken, it bind's to performance, although to a mans own hurt *l.* Nor is it to bee violated, although made to Hereticks, or Infidels. *m.* *k* *Jer.* 4. 2. *Psal.* 24. 4. *l* 1 *Sam.* 25. 22, 32, 33, 34. *Psal.* 15. 4. *m* *Ezek.* 17. 16, 18, 19. *Josh.* 9. 18, 19. with 2 *Sam.* 21. 1.

V. A Vow is of the like nature with a Promiscory Oath, and ought to bee made with the like Religious care, and to bee perform'd with the like faithfulness *Isai.* 19. 21. *Eccles.* 5. 4, 5, 6. *Psal.* 61. 8. *Psal.* 66. 13. 14.

VI. It is not to bee made to any Creature but to God alone

Stone o : and, that it may bee accepted, it is to bee made voluntarily, out of faith, and conscience of duty, in way of Thankfulness for mercy received, or for the obtaining of what wee want; whereby wee more strictly binde our selves to necessary duties; or, to other things, so far, and so long, as they may fitly conduce thereunto p. o *Psalm* 76. 11. *Jerem.* 44. 25, 26. p *Deuter.* 23. 21, 22, 23. *Psalm* 50. 14. *Gen.* 28. 20, 21, 22. *I Sam.* 1. 11. *Psalm* 66. 13, 14. *Psalm* 132. 2, 3, 4, 5.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded; or which is not in his own power, and for the performance whereof hee hath no promise or ability from God q. In which respect Popish Monasticall Vows of perpetuall single life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinfull snares, in which no Christian may intangle himself r. q *Acts* 23. 12, 14. *Mark* 6. 26. *Numb.* 30. 5, 8, 12, 13. r *Matth.* 19, 11, 12. *I Cor.* 7. 2, 9. *Eph.* 4. 28. *I Pet.* 4. 2. *I Cor.* 7. 23.

CHAP. XXIII.

Of the Civil Magistrate.

God the supreme Lord and King of all the world hath ordained Civil Magistrates to bee under him over the people, for his own Glory, and the publick good; and to this end hath armed them with the power of the Sword for the defence and encouragement of them that are good, and for the punishment of evil doers. *Rom.* 13. 1, 2, 3, 4. *I Pet.* 2. 13, 14.

II. It is lawfull for Christians to accept and execute the Office of a Magistrate when called thereunto b: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsom Laws of each Common-wealth c: so, for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasion d. b *Prov.* 8. 15, 16. *Rom.* 13. 1, 2, 4. c *Psal.* 2. 10, 11, 12. *I Tim.* 2. 2. *Psal.* 82. 34. 2 *Sam* 23. 3. *I Pet.* 2. 13. d *Luke* 3. 14. *Rom.* 13. 4. *Matth.* 8. 9, 10. *Acts* 10. 1, 2. *Rev.* 17. 14, 16.

III. The

III. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the Keyes of the Kingdom of Heaven *e*; yet hee hath Authority, and it is his duty to take order, that Unity and Peace bee preserved in the Church, that the Truth of God bee kept pure and intire, that all Blasphemies and Heresies bee suppressed, all corruptions and abuses in Worship and Discipline prevented or reformed: and all the Ordinances of God duely settled, administred and observed *f*. For the better effecting whereof hee hath power to call Synods, to bee present at them, and to provide that whatsoever is transacted in them bee according to the minde of God *g*. *e* 2 Chron. 26. 18. with *Matth.* 18. 17. and *Matth.* 16. 19. *i* *Cor.* 12. 28, 29. *Ephes.* 4. 11, 12. *i* *Cor.* 4. 1, 2. *Rom.* 10. 15. *Heb.* 5. 4. *f* *Isa.* 49. 23. *Psal.* 122. 9. *Ezra* 7. 23, 25, 26, 27, 28. *Lev.* 24. 16. *Deut.* 13. 5, 6, 12. *i* *Kings* 18. 4. *i* *Chron.* 13. 1. to 9. *2 Kings* 23. 1. to 26. *2 Chron.* 34. 33. *2 Chron.* 15. 12, 13. *g* *2 Chron.* 19. 8, 9, 10, 11. *2 Chron.* chap. 29. and 30. *Matth.* 2. 4, 5.

IV. It is the duty of People to pray for Magistrates *h*, to honor their persons *i*, to pay them tribute and other dues *k*, to obey their lawfull Commands, and to bee subject to their Authority for conscience sake *l*. Infidelity or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the People from their due obedience to him *m*: from which Ecclesiasticall persons are not exempted *n*; much les hath the Pope any power or jurisdiction over them, in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if hee shall judge them to bee Hereticks, or upon any other pretence whatsoever *o*. *h* *i* *Tim.* 2. 1, 2. *i* *i* *Pet.* 2. 17. *k* *Rom.* 13. 6, 7. *l* *Rom.* 13. 5. *Tit.* 1. 3. *m* *i* *Peter* 2. 13, 14, 16. *n* *Rom.* 13. 1. *i* *Kings* 2. 35. *Acts* 25. 9, 10, 11. *2 Pet.* 2. 1, 10, 11. *Jude* vers. 8, 9, 10, 11. *o* *2 Thes.* 2. 4. *Rev.* 13. 15, 16, 17.

CHAP. XXIV.

Of Marriage and Divorce.

Marriage is to bee between one Man and one Woman: neither is it lawfull for any man to have more then one Wife, nor for any Woman to have more then one Husband at the same time. *Gen. 2. 24. Matth. 19. 5, 6. Prov. 2. 17.*

II. Marriage was ordained for the mutuall help of Husband and Wife *b*, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*. *b Gen. 2. 18. c Mal. 2. 15. d 1 Cor. 7. 2. 9.*

III. It is lawfull for all sorts of people to marry who are able with judgement to give their consent *e*. Yet is it the duty of Christians to marry onely in the Lord *f*: And therefore such as profess the true reformed Religion should not marry with Infidels, Papists, or other Idolaters: Neither should such as are godly bee unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*. *e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen. 24. 57, 58. f 1 Cor. 7. 39. g Gen. 34. 14. Exod. 34. 16. Deut. 7. 3, 4. 1 Kings 11. 4. Neh. 13. 25, 26, 27. Mal. 2. 11, 12. 2 Cor. 6. 14.*

IV. Marriage ought not to bee within the degrees of Consanguinity or affinity forbidden in the Word *h*: Nor can such incestuous Marriages ever bee made lawfull by any Law of man, or consent of parties, so as those persons may live together as Man and Wife *i*. The Man may not marry any of his Wives kindred nearer in blood then hee may of his own: nor the Woman of her Husbands kindred, nearer in blood then of her own *k*. *h Lev. chap. 18. 1 Cor. 5. 1. Amos 2. 7. i Mark 6. 18. Levit. 18. 24, 25, 26, 27, 28. k Lev. 20. 19, 20, 21.*

V. Adultery or Fornication committed after a Contract, beeing detected before Marriage, giveth just occasion to the innocent party to dissolve that Contract *l*. In the case of Adultery after Marriage, it is lawfull for the innocent party to sue out a Divorce *m*: and after the Divorce to marry another, as if the offending party were dead *n*, *l Matth. 1. 18, 19, 20. m Matth. 5. 31, 32. n Matth. 19. 9. Rom. 7. 2, 3.*

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VI. Although the corruption of man bee such as is apt to study arguments unduly to put asunder those whom God hath joynd together in marriage; yet nothing but Adultery, or such wilfull desertion as can no way bee remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein a publick and orderly course of proceeding is to bee observed; and the persons concerned in it not left to their own wills and discretion in their own case *p. o* *Matth.* 19. 8, 9. *1 Cor.* 7. 15. *Matth.* 19. 6. *p Deut.* 24. 1, 2, 3, 4.

CHAP. XXV.

Of the Church.

THE Catholick or Universall Church which is invisible, consist's of the whole number of the Elect, that have been, are, or shall bee gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulness of him that filleth all in all. *Ephes.* 1. 10, 22, 23. *Ephes.* 5. 23, 27, 32. *Col.* 1. 18.

II. The visible Church, which is also Catholick or Universall under the Gospel (not confined to one Nation, as before under the Law) consist's of all those, throughout the world, that profess the true Religion *b*; and of their Children *c*; and is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which, there is no ordinary possibility of Salvation *f*. *b* *1 Cor.* 1. 2. *1 Cor.* 12. 12, 13. *Psal.* 2. 8. *Rev.* 7. 9. *Rom.* 15. 9, 10, 11, 12. *c* *1 Cor.* 7. 14. *Acts* 2. 39. *Ezek.* 16. 20, 21. *Rom.* 11. 16. *Gen.* 3. 15. *Gen.* 17. 7. *d* *Matth.* 13. 47. *Isai.* 9. 7. *e* *Eph.* 2. 19. *Eph.* 3. 15. *f* *Acts* 2. 47.

III. Unto this Catholick Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence and Spirit, according to his promise, make them effectually thereunto. *g* *1 Cor.* 12. 23. *Eph.* 4. 11, 12, 13. *Matth.* 28. 19, 20. *Isa.* 59. 21.

IV. This Catholick Church hath been sometimes more, sometimes less visible *b*. And particular Churches, which are Members thereof, are more or less pure, according as the Do-

ctrine of the Gospel is taught and embraced, Ordinances administred, and publick Worship performed more or less purely in them *i. h Rom. 11. 3, 4. Rev. 12. 6, 14. i Rev. 2, 3. chap. 1 Cor. 5. 6, 7.*

V. The Purest Churches under Heaven are subject both to mixture, and error *k*: and som have so degenerated, as to becom no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shall bee alwayes a Church on Earth, to worship God according to his will *m. k 1 Cor. 13. 12. Rev. 2, 3. chap. Matth. 13. 24, 25, 26, 27, 28, 29, 30, 47. l Rev. 18. 2. Rom. 11. 18, 19, 20, 21, 22. m Mark 16. 18. Psal. 72. 17. Psal. 101. 28. Matth. 28. 19, 20.*

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*: Nor can the Pope of Rome, in any sense bee Head thereof; but is, that Antichrist, that Man of sin, and Son of Perdition, that exalteth himself, in the Church against Christ, and all that is called God *o. n Col. 1. 18. Eph. 1. 22. o Matth. 23. 8, 9, 10. 2 Thess. 2. 3, 4, 8, 9. Rev. 13. 6.*

CHAP. XXVI.

Of the Communion of Saints.

ALl Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*: And beeing united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties, publick and private, as do conduce to their mutuall good, both in the inward and outward man *c. a 1 Iohn 1. 3. Ephes. 3. 16, 17, 18, 19. Iohn 1. 16. Ephes. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. b Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23. Col. 2. 19. c 1 Thess. 5. 11, 14. Rom. 1. 11, 12, 14. 1 Iohn 3. 16, 17, 18. Gal. 6. 10.*

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spirituall services as tend to their mutuall edification *d*: as also in relieving each other in outward things, according to their severall abilities, and necessities.

sities. Which communion, as God offereth oportunitie, is to be extended unto all those, who, in every place call upon the Name of the Lord Jesus *c.* d *Heb.* 10. 24, 25. *Acts* 2. 42. 46. *Isa.* 2. 3. *I Cor.* 11. 20. *e Acts* 2. 44, 45. *I Iohn* 3. 17. *2 Cor.* 8. 9. chapters *Acts* 11. 29, 30.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his Godhead, or to be equall with Christ in any respect : either of which to affirm, is impious, and blasphemous *f.* Nor doth their Communion one with another, as Saints, take away, or infringe the title or propriety which each man hath in his goods and possessions *g.* *f Col.* 1. 18, 19. *I Cor.* 8. 6. *Isa.* 42. 8. *I Tim.* 6. 15, 16. *Psal.* 45. 7. with *Heb.* 1. 8, 9. *g Exod.* 20. 15. *Eph.* 4. 28. *Acts* 5. 4.

CHAP. XXVII.

Of the Sacraments.

Sacraments are holy Signs and Seals of the Covenant of Grace *a,* immediately instituted by God *b,* to represent Christ and his benefits, and to confirm our interest in him *c :* as also to put a visible difference between those that belong unto the Church, and the rest of the World *d :* and solemnly to engage them to the service of God in Christ according to his Word *e.* *a Rom.* 4. 11. *Gen.* 17. 7, 10. *b Matth.* 28. 19. *I Cor.* 11. 23. *c I Cor.* 10. 16. *I Cor.* 11. 25, 26. *Gal.* 3. 27. *d Rom.* 15. 8. *Exod.* 12, 48. *Gen.* 34. 14. *e Rom.* 6. 3, 4. *I Cor.* 10. 16, 21.

II. There is in every Sacrament a spirituall relation or Sacramentall union between the Sign and the Thing signified : whence it come's to pass, that the names and the effects of the one are attributed to the other. *f Gen.* 17. 10. *Matth.* 2. 27, 28. *Tit.* 3. 5.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them : neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it *g ;* but upon the work of the Spirit *h,* and the word of Institution ; which contain's, together with a Precept authorizing the use thereof, a promise of Benefit to worthy Receivers *i.*

ceivers *i.* *g* *Rom.* 2. 28, 29. *i* *Pet.* 3. 21. *h* *Matth.* 3. 11. *i* *Cor.* 12. 13. *i* *Matth.* 26. 27, 28. *Matth.* 28. 19, 20.

IV. There bee onely two Sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which may bee dispensed by any, but by a Minister of the Word lawfully ordained. *Matth.* 28. 19. *i* *Cor.* 11. 20, 23. *i* *Cor.* 4. 1. *Heb.* 5. 4.

V. The Sacraments of the Old Testament, in regard of the spirituall things thereby signified and exhibited, were, for substance, the same with those of the New. *i* *Cor.* 10. 1, 2, 3, 4.

CHAP. XXVIII.

Of Baptism.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not onely for the solemn Admission of the party baptized into the visible Church *b*: but also to bee unto him a sign and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newness of life *g*. Which Sacrament is by Christs own appointment to be continued in his Church untill the end of the World *h*. *a* *Matth.* 28. 19. *b* *i* *Cor.* 12. 13. *c* *Rom.* 4. 11. with *Col.* 2. 11, 12. *d* *Gal.* 3. 27. *Rom.* 6. 5. *e* *Tit.* 3. 5. *f* *Mark.* 1. 4. *g* *Rom.* 6. 3, 4. *h* *Matth.* 28. 19, 20.

II. The outward Element to bee used in this Sacrament is Water, wherewith the Party is to bee Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel lawfully called thereunto. *Mat.* 3. 11. *John* 1. 33. *Mat.* 28. 19, 20.

III. Dipping of the person into the Water is not necessary: but Baptism is rightly administred by powring or sprinkling Water upon the person. *Heb.* 9. 10. 19, 20, 21, 22. *Acts* 2. 41. *Acts* 16. 33. *Mark* 7. 4.

IV. Not onely those that do actually profess faith in, and obedience unto Christ *l*, but also the Infants of one, or both believing Parents, are to bee baptized *m*. *l* *Mark* 16. 15, 16. *Acts* 8. 37, 38. *m* *Gen.* 17. 7, 9. with *Gal.* 3. 9, 14. and *Col.* 2. 11, 11. and *Acts* 2. 38, 39. and *Rom.* 4. 11, 12. *i* *Cor.* 7. 14. *Matth.* 28. 19. *Mark* 10. 13, 14, 15, 16. *Luke* 18. 15.

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V. Although it bee a great sin to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can bee regenerated or saved without it *o*: or, that all that are baptized are undoubtedly regenerated *p*. *n* *Luke* 7.30. with *Exod.* 4. 24, 25, 26. *o* *Rom.* 4. 11. *Acts* 10. 2, 4, 22, 31, 45, 47. *p* *Acts* 8. 13, 23.

VI. The efficacy of Baptism is not tyed to that moment of time wherein it is administred *q*: yet, notwithstanding by the right use of this Ordinance, the grace promised is not onely offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that Grace belongeth unto, according to the counsel of Gods own Will, in his appointed time *r*. *q* *Iohn* 3. 5, 8. *r* *Gal.* 3. 27. *Tit.* 3. 5. *Eph.* 5. 25, 26. *Acts* 2. 38, 41.

VII. The Sacrament of Baptism is but once to bee administred to any person. *Tit.* 3. 5.

CHAP. XXIX.

Of the LORDS Supper.

Our Lord Jesus, in the night wherein hee was betrayed, instituted the Sacrament of his Body and Bloud, called the Lords Supper, to bee observed in his Church unto the end of the World, for the perpetuall Remembrance of the Sacrifice of Himself, in his Death; the sealing all benefits thereof unto true Believers, their Spirituall nourishment and growth in him, their further ingagement in, and to all duties which they ow unto him; and to bee a bond, and pledg of their Communion with him, and with each other, as members of his mysticall Body. *1 Cor.* 11, 23, 24, 25, 26. *1 Cor.* 10. 16, 27, 21. *2 Cor.* 12, 13.

II. In this Sacrament Christ is not offered up to his Father; nor, any reall Sacrifice made at all, for remission of sin of the quick or dead *b*, but onely a Commemoration of that one offering up of Himself, by Himself, upon the Cross, once for all: and a spirituall oblation of all possible praise unto God, for the same *c*: So that, the Popish Sacrifice or the Mass (as they call it) is most abominably injurious to Christs one onely Sacrifice, the alone propitiation for all the sins of the Elect *d*. *b* *Heb.* 9. 22, 25, 26, 28. *c* *1 Cor.* 11. 24, 25, 26.

Matt.

Matth. 26. 26, 27. *d Heb.* 7. 23, 24, 27. *Heb.* 10. 11, 13, 14. 18.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of Institution to the People; to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and to Take, and Break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants *e*; but, to none who are not then present in the Congregation *f.* *e Matth.* 26. 26, 27, 28. and *Mark* 14. 22, 23, 24. and *Luke* 22. 19, 20. with *1 Cor.* 11. 23, 24, 25, 26. *f Acts* 20. 7. *1 Cor.* 11. 20.

IV. Private Masses, or receiving this Sacrament by a priest or any other, alone *g*, as likewise, the deniall of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i.* *g 1 Cor.* 10. 6. *h Mark* 4. 23. *1 Cor.* 11. 25, 26, 27, 28, 29. *i Matth.* 15. 9.

V. The outward Elements in this Sacrament, duely set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally onely, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*, albeit in substance and nature, they still remain, truly, and onely Bread and Wine, as they were before *l.* *k Matth.* 26. 26, 27, 28. *l 1 Cor.* 11. 26, 27, 28. *Matth.* 26. 29.

VI. That Doctrine which maintaine's a change of the substance of Bread and Wine, into the substance of Christs Body and Bloud, (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold Superstitions; yea of gross Idolatries. *Acts* 3. 21. with *1 Cor.* 11. 24, 25, 26. *Luke* 24. 6. 39.

VII. Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament *n*, do then also inwardly by

by faith, really and indeed, yet not carnally and corporally, but Spiritually receive, and feed upon Christ crucified, and all benefits of his death: The Body and Bloud of Christ beeing then, not corporally or carnally, in, with, or under the Bread and Wine; Yet as really, but Spiritually, present to the Faith of Believers in that Ordinance, as Elements themselves are to their outward senses *o. 11 1 Cor. 11. 28. 1 Cor. 10. 16.*

VIII. Although ignorant and wicked men receive the outward Elements in this Sacrament; yet they receive not the Thing signified thereby: but by their unworthy coming thereunto, are guilty of the Body and Bloud of the Lord to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot, without great sin against Christ, while they remain such, partake of these holy Mysteries *p. or bee admitted thereunto q. p 1 Cor. 11. 27, 28, 29. 2 Cor. 6. 14, 15, 16. q 1 Cor. 5. 6, 7, 13. 2 Thes. 3. 6, 14, 15. Matth. 7. 6.*

CHAP. XXX.

Of Church Censures.

THE Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate. *Isai. 9. 6, 7. 1 Tim. 5. 17. 1 Thes. 5. 12. Acts 20. 17, 28. Heb. 13. 7, 17, 24. 1 Cor. 12. 28. Matth. 28. 18, 19, 20.*

II. To these Officers the Keys of the Kingdom of Heaven are committed; by virtue whereof they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners by the Ministry of the Gospel, and by Absolution from Censures, as occasion shall require. *Matth. 16. 19. Matth. 18. 17, 18. John 20. 20, 21, 22, 23. 2 Cr. 2. 6, 7, 8.*

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and
for

for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate offenders c. 1 *Cor.* 5. Chapter. 1 *Tim.* 5. 20. *Matth.* 7. 6. 1 *Tim.* 1. 20. 1 *Cor.* 11. 27, to the end. with *Jud.* v. 23.

I V. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lords Supper for a season; and by Excommunication from the Church, according to the nature of the crime, and demerit of the person. 1 *Thes.* 5. 12. 2 *Thes.* 3. 6, 14, 15. 1 *Cor.* 5. 4, 5, 13. *Matth.* 18. 17. *Ti.* 3. 10.

CHAP. XXXI.

Of Synods and Councils.

FOR the better Government, and further edification of the Church; there ought to be such Assemblies as are commonly called Synods or Councils. *Acts* 15. 2, 4, 6.

I I. As Magistrates may lawfully call a Synod of Ministers and other fit persons to consult and advise with, about matters of Religion b: So, if Magistrates be open Enemies to the Church; the Ministers of Christ, of themselves, by virtue of their Office; or they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies c. b *Isai.* 49. 23. 1 *Tim.* 2. 1, 2. 2 *Chron.* 19. 8, 9, 10, 11. 2 *Chron.* 29. 30. chapters. *Matth.* 2. 4, 5. *Prov.* 11. 14. c *Acts* 15. 2, 4, 22, 23, 25.

I I I. It belongeth to Synods and Councils ministerially to determine controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better ordering of the publick Worship of God, and Government of his Church; to receive Complaints in cases of male-administration; and authoritatively to determine the same: which Decrees and Determinations, if consonant to the Word of God, are to be received with reverence and submission; not onely for their agreement with the Word, but also for the Power whereby they are made, as beeing an Ordinance of God appointed thereunto in his Word. *Acts* 15. 15, 19, 24, 27, 28, 29, 30, 31. *Acts* 16. 4. *Matth.* 18. 17, 18, 19, 20.

I V. All Synods or Councils since the Apostles times, whether

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whether generall or particular, may err ; and many have erred. Therefore they are not to bee made the rule of Faith or practice ; but to bee used as an help in both. *Ephes.* 2. 20. *Acts* 17. 11. *1 Cor.* 2. 5. *2 Cor.* 1. 24.

V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiasticall : and are not to intermeddle with Civil Affairs which concern the Commonwealth, unless by way of humble Petition in cases extraordinary ; or by way of Advice, for satisfaction of Conscience, if they bee thereunto required by the Civil Magistrate. *f. Luke* 12. 13, 14. *John* 18. 36.

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THE Bodies of men after death return to dust, and see corruption *a* : but their Souls (which neither die nor sleep) having an immortall subsistence, immediately return to God who gave them *b* : the Souls of the Righteous, beeing then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their Bodies *c*. And the Souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgement of the great Day *d*. Beside these two places for Souls separated from their Bodies, the Scripture acknowledgeth none. *a Gen.* 3. 19. *Acts* 13. 36. *b Luke* 23. 43. *Eccles.* 12. 7. *c Heb.* 12. 23. *2 Cor.* 5. 1, 6, 8. *Phil.* 1. 23. with *Acts* 3. 21. and *Ephes.* 4. 10. *d Luke* 16. 23, 24. *Acts* 1. 25. *Jude* v. 6, 7. *1 Pet.* 3. 19.

II. At the last Day such as are found alive shall not die, but bee changed *e* : and all the dead shall bee raised up, with the self same bodies, and none other, although with different qualities, which shall bee united again to their Souls for ever *f*. *e 1 Thes.* 4. 17. *1 Cor.* 15. 51, 52. *f Job* 19. 26, 27. *1 Cor.* 15. 42, 43, 44.

III. The Bodies of the unjust shall by the power of Christ, bee raised to dishonour : the Bodies of the Just by his Spirit unto honour ; & bee made conformable to his own glorious Body. *Acts* 24. 15. *Job.* 5. 28. 29. *1 Cor.* 15. 42. *Phil.* 3. 21.

CHAP.

CHAP. XXXIII.

Of the last Judgement.

GOD hath appointed a Day wherein hee will judge the World in righteousness by Jesus Christ *a*, to whom all power and judgement is given of the Father *b*. In which Day not onely the apostate Angels shall bee judged *c*, but likewise all persons that have lived upon Earth shall appear before the Tribunall of Christ, to give an account of their thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether good or evil *d*. *a* *Acts* 17.31. *b* *John* 5. 22, 27. *c* *1 Cor.* 6.3. *Jude* v.6. *2 Pet.* 2.4. *d* *2 Cor.* 5.10. *Eccles.* 12.14. *Rom.* 2.16. *Rom.* 14.10, 12. *Matth.* 12.36, 37.

I I. The end of Gods appointing this Day, is for the manifestation of the glory of his Mercy, in the eternall salvation of the Elect: and of his Justice, in the damnation of the Reprobate, who are wicked and disobedient. For then shall the Righteous go into everlasting Life, and receive that fulness of Joy and Refreshing which shall com from the presence of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall bee cast into eternall torments, & bee punished with everlasting destruction from the presence of the Lord, and from the glory of his Power. *Matth.* 25. 31. to the end. *Rom.* 2. 5, 6. *Rom.* 9. 22, 23. *Matth.* 25. 21. *Acts* 3. 19. *2 Thes.* 1. 7, 8, 9, 10.

I I I As Christ would have us to bee certainly perswaded that there shall bee a Day of Judgement, both to deter all men from sin, and for the greater consolation of the godly in their adversity *f*: so will hee have that Day unknown to men, that they may shake off all carnall security, and bee alwayes watchfull, because they know not at what hour the Lord will com; and may bee ever prepared to say, Com, Lord Jesus, com quickly. Amen *g*. *f* *2 Pet.* 3. 11, 14. *2 Cor.* 5. 10, 11. *2 Thes.* 1. 5, 6. 7. *Luke* 21. 27, 28. *Rom.* 8. 23, 24, 25. *g* *Matth.* 24. 36, 42, 43, 44. *Mark* 13. 35, 36, 37. *Luke* 12. 35, 36. *Rev.* 22. 20.

Charles Herle, Prolocutor
Cornelius Burges, Assessor.
Herbert Palmer, Assessor.

Henry Robronghe, Scriba.
Adoniram, Byfield, Scriba.

To

To
The Right honorable the Lords and
Commons Assembled in
PARLIAMENT;

The humble Advice of the Assembly of Divines
sitting at *WESTMINSTER*.

Concerning
A larger Chatechism.

QUESTION.



What is the chief and highest end of man?

A. Mans chief and highest end is, to glorifie
God, and fully to enjoy him for ever.

Q. How doth it appear that there is a God?

A. The very light of nature in man, and
the works of God, declare plainly that there is a God: but
his Word and Spirit onely do sufficiently and effectually re-
veal him unto men for their salvation.

Q. What is the Word of God?

A. The holy Scriptures of the Old and New Testa-
ment are the Word of God, the onely Rule of Faith and obe-
dience.

*Q. How doth it appear that the Scriptures are the Word of
God?*

A. The Scriptures manifest themselves to bee the Word
of God; by their majesty and purity; by the consent of all
the parts, and the scope of the whole, which is to give all glo-
ry to God; by their light and power to convince and convert
sinners, to comfort and build up believers unto salvation:
But the Spirit of God, bearing witness by, and with the
Scriptures in the heart of man, is alone able fully to perswade
it, that they are the very Word of God.

D

Q. What

Q. What do the Scriptures principally teach?

A. The Scripture principally teach what man is to believe concerning God, and what duty God require's of man.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God is, the Persons in the God-head, his Decrees, and the execution of his Decrees.

Q. What is God?

A. God is a Spirit, in and of himself infinite in Being, glory, blessedness and perfection; al sufficient, eternall, unchangeable, incomprehensible, every where present, almighty, knowing all things, most wise, most holy, most just, most mercifull and gracious, long-suffering, and abundant in goodness and truth.

Q. Are there more Gods then one?

A. There is but one onely, the living and true God.

Q. How many persons are there in the God-head?

A. There are but three persons in the God-head, the Father, the Son, and the Holy Ghost, and these three are one, true, eternall God; the same in substance, equal in power and glory; although distinguished by their Personall Properties.

Q. What are the Personall Properties of the three Persons in the God head?

A. It is proper to the Father to beget the Son, and to the Son to bee begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son, from all eternity.

Q. How doth it appear that the Son and the Holy Ghost are God, equall with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God, equall with the Father, ascribing unto them such Names, Attributes, works and worship, as are proper to God onely.

Q. What are the Decrees of God?

A. Gods Decrees are the wise, free, and holy Acts of the counsell of his Will, whereby, from all eternity, hee hath for his own glory, unchangeably, fore-ordained whatsoever com's to pass in time; especially concerning Angels and Men.

Q. What hath God especially decreed concerning Angels and Men?

A. God by an eternall and immutable Decree, out of his meer love, for the praise of his glorious grace to bee manifested in due time, hath elected some Angels to glory; and in Christ

Christ hath chosen some men to eternall life, and the means thereof ; and also according to his Sovereign power, and the unsearchable counsell of his own will, (whereby hee extendeth or with-holdeth favor as hee pleaseth) hath passed by, and fore-ordained the rest to dishonor and wrath, to bee for their sin inflicted, to the praise of the glory of his justice.

Q. How doth God execute his Decrees ?

A. God executeth his Decrees in the works of Creation and Providence ; according to his infallible fore-knowledg, and the free and immutable counsel of his own will.

Q. What is the work of Creation ?

A. The work of Creation, is that, wherein God did in the beginning, by the word of his Power, make, of nothing, the World and all things therein, for himself, within the space of six dayes, and all very good.

Q. How did God create the Angels ?

A. God created all the Angels, spirits, immortall, holy, excelling in knowledg, mighty in power, to execute his Commandments, and to praise his Name ; yet subject to change.

Q. How did God create man ?

A. After God had made all other creatures, hee created man male and female ; formed the body of the man of the dust of the ground, and the woman of the rib of the man ; indued them with living, reasonable, and immortall souls ; made them after his own image in knowledg, righteousness and holiness, having the Law of God written in their hearts, and power to fulfill it, with dominion over the creatures ; yet subject to fall.

Q. What are Gods works of Providence ?

A. Gods works of Providence are, his most holy, wise, and powerfull preserving and governing all his creatures, ordering them, and all their actions to his own glory.

Q. What is Gods Providence toward his Angels ?

A. God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation, limiting and ordering that, and all their sins to his own glory ; and established the rest in holiness and happiness : imploying them all at his pleasure, in the administrations of his power, mercy and justice.

Q. What was the providence of God toward man in the estate in which hee was created ?

A. The providence of God toward man, in the estate in which hee was created, was the placing him in Paradise, appointing him to dress it ; giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help : affording him communion with himself, instituting the Sabbath, entring into a Covenant of life with him, npon condition of personall, perfect and perpetuall obedience , of which the Tree of Life was a pledg , and forbidding to eat of the Tree of the Knowledg of good and evil, upon pain of death.

Q. Did man continue in that estate wherein God at first created him ?

A. Our first Parents beeing left to the freedom of their own will, through the temptation of Satan transgressed the Commandement of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency , wherein they were created.

Q. Did all mankind fall in that first transgression?

A. The Covenant beeing made with Adam as a publick person, not for himself onely, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Q. Into what estate did the fall bring mankind ?

A. The Fall brought mankind into an estate of sin and misery.

Q. What is sin ?

A. Sin is any want of conformity unto , or transgression of any Law of God, given as a rule to the reasonable creature.

Q. Wherein consisteth the sinfulness of that estate whereinto man fell ?

A. The sinfulness of that estate whereinto man fell, consisteth in the guile of Adams first sin, the want of that righteousness wherein hee was created, and the corruption of his nature, whereby hee is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called originall sin, and from which do proceed all actuall transgressions.

Q. How

Q. How is Original Sin conveyed from our first Parents unto their posterity?

A. Original Sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin.

Q. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God, his displeasure and curse, so as, wee are by nature children of wrath, bond-slaves to Satan, and justly liable to all punishments in this world, and that which is to com.

Q. What are the punishments of Sin in this world?

A. The punishments of Sin in this world, are, either inward, as blindness of minde, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections: or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and imployments, together with death it self.

Q. What are the punishments of Sin in the world to com?

A. The punishments of Sin in the world to com, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire, for ever.

Q. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all mankind to perish in the estate of sin and misery, into which they fell by the breach of the first Covenant, commonly called the Covenant of Works; but, of his meer love and mercy, delivereth his Elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

Q. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the Elect, as his seed.

Q. How is the grace of God manifested in the second Covenant?

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and requiring Faith as

the condition to interest them in him , promifeth and giveth his holy Spirit to all his elect to work in them that faith, with all other faving graces, and to enable them unto all holy obedience , as the evidence of the truth of their faith and thankfulness to God, and as the way which hee hath appointed them to falvation.

Q. Was the Covenant of Grace alwayes adminiftered after one and the same manner ?

A. The Covenant of Grace was not alwayes adminiftered after the same manner , but the adminiftrations of it under the Old Testament were different from thofe under the New.

Q. How was the Covenant of Grace adminiftered under the Old Testament ?

A. The Covenant of Grace was adminiftered under the Old Testament, by Promifes, Prophefies, Sacrifices, Circumcifion, the pafsover, and other types and ordinances , which did all fore-fignifie Chrift then to com , and were for that time fufficient to build up the Elect in faith in the promifed Mefiah, by whom they then had full remiffion of fin , and eternall falvation.

Q. How is the Covenant of Grace adminiftered under the New Testament ?

A. Under the New Testament, when Chrift the fubftance was exhibited, the same Covenant of Grace was and ftill is to be adminiftered in the preaching of the Word, and the adminiftration of the Sacraments of Baptifm and the Lords Supper ; in which, grace and falvation is held forth in more fulnefs, evidence, and efficacy, to all nations.

Q. Who is the Mediator of the Covenant of Grace ?

A. The only Mediator of the Covenant of Grace is the Lord Jefus Chrift, who being the eternall Son of God , of one fubftance and equall with the Father , in the fulnefs of time became man , and fo was and continue's to be God and man in two intire diftinct natures, and one perfon for ever.

Q. How did Chrift, being the Son of God, become man ?

A. Chrift the Son of God became man, by taking to himfelf a true body, and a reasonable foul, being conceived by the power of the holy Ghof, in the womb of the Virgin Mary, of her fubftance, and born of her, yet without fin.

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Q. Why was it requisite, that the Mediator should be God?

A. It was requisite that the Mediator should be God, that hee might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercession, and so satisfie Gods justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies; and bring them to everlasting salvation.

Q. Why was it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that hee might advance our nature, perform obedience to the Law, suffer and make intercession for us in our nature, have a fellow feeling of our infirmities, that wee might receive the adoption of sons, and have comfort and access with boldness unto the throne of Grace.

Q. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this is one person, that the proper works of each nature might be accepted of God for us, and relyed on by us, as the works of the whole person.

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because hee saveth his people from their sins.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because hee was appointed with the holy Ghost above measure, and so, set apart, and fully furnished with all authority and ability to execute the Offices of Prophet, Priest, and King of his Church, in the estate, both of his Humiliation and Exaltation.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and Word, in divers wayes of administration, the whole will of God in all things concerning their edification and salvation.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God, to be a reconciliation for the sins of his people, and in making continuall intercession for them.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in calling out of the World a people to himself, and giving them Officers, Laws and Censures, by which hee visibly govern's them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good; and also in taking vengeance on the rest, who know not God, and obey not the Gospel.

Q. What was the estate of Christs Humiliation?

A. The estate of Christs Humiliation was, that low condition, wherein, hee, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death untill his resurrection.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his Conception and Birth, in that, beeing from all eternity the Son of God, in the bosom of the Father, hee was pleased in the fulness of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more then ordinary abasement.

Q. How did Christ humble himself in his life.

A. Christ humbled himself in his life, by subjecting himself to the Law, which hee perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Q. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that, having been betrayed by Judas, forsaken by his Disciples, scorned and rejected by the World; condemned by Pilate, and tormented by his persecutors, having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of Gods wrath; hee laid down his life an offering for sin, induring the painfull shamefull, and cursed death of the Cross.

Q. Where

Q. Wherein consisted Christs humiliation after his death ?

A. Christs humiliation after his death, consisted in his being buried, and continued in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words, *Hee descended into Hell.*

Q. What was the estate of Christs Exaltation ?

A. The estate of Christs Exaltation comprehendeth his Resurrection, Ascension, Sitting at the right hand of the Father, and his coming again to judg the world.

Q. How was Christ exalted in his Resurrection ?

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to bee held ; and having the very same body in which hee suffered, with the essentiall properties thereof, but without mortality and other common infirmities belonging to this life, really united to his soul, hee rose again from the dead the third day, by his own power ; whereby hee declared himself to bee the Son of God, to have satisfied divine Justice, to have vanquished death, and him that had the power of it, and to bee Lord of quick and dead ; all which hee did as a publick person, the Head of his Chnrch, for their Justification, quickning in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Q. How was Christ exalted in his Ascension ?

A. Christ was exalted in his Ascension, in that, having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God, and giving them commission to preach the Gospel to all nations ; forty dayes after his Resurrection, hee, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is, and shall continue till his second coming at the end of the world.

Q. How is Christ exalted in his sitting at the right hand of God ?

A. Christ is exalted in his sitting at the right hand of God, in that, as God-man hee is advanced to highest favor with God the Father, with all fulness of joy, glory and power over all things in heaven and earth, and doth gather
and

and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces, and maketh intercession for them.

Q. How doth Christ make Intercession?

A. Christ maketh Intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers, answering all accusations against them, procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of Grace, and acceptance of their persons and services.

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world; in that, hee who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels, with a shout, with the voyce of the Archangel, and with the trumpet of God; to judge the world in righteousness.

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption, with all other benefits of the Covenant of Grace.

Q. How do wee come to be made partakers of the benefits which Christ hath procured?

A. Wee are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the holy Ghost.

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applied, and effectually communicated to all those for whom Christ hath purchased it, who are in time by holy the Ghost enabled to believe in Christ according to the Gospel.

Q. Can they who have never heard the Gospel, and so, know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who, having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, bee they never so diligent to frame their lives according to the light of nature, or the law of that Religion which they

Profess;

profess; neither is there salvation in any other, but in Christ alone; who is the Saviour onely of his body the Church.

Q. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel and live in the visible Church are not saved, but they onely who are true membes of the Church invisible.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true Religion, and of their children.

Q. What are the speciall priviledges of the visible Church?

A. The visible Church hath the priviledg of beeing under Gods speciall care and government, or beeing protected and preserved in all ages, notwithstanding the opposition of all enemies, and of injoying the communion of Saints the ordinary means* of Salvation, offers of grace by Christ to all the members of it in the Ministry of the Gospel, testifying, that whosoever believe's in him shall bee saved, and excluding none that will com unto him.

Q. What is the Invisible Church?

A. The Invisible Church is the whole number of the Elect, that have been, are, or shall bee gathered into one, under Christ the Head.

Q. What speciall Benefits do the members of the invisible Church enjoy by Christ?

A. The members of the Invisible Church, by Christ, enjoy Union and Communion with him in grace and glory.

Q. What is that Union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the work of Gods grace, whereby they are spiritually & mystically, yet really and inseparably joyued to Christ, as their head and husband; which is don in their effectuall calling.

Q. What is effectual calling?

A. Effectuall Calling is the work of Gods almighty power and grace, whereby, out of his free and especiall love to his Elect, and from nothing in them moving him thereunto, hee doth in his accepted time, invite and draw them to Jesus Christ by his Word and Spirit, savingly, inlightning their mindes, renewing and powerfully determining their
wills,

wills, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein.

Q. Are the Elect onely effectually called?

A. All the Elect, and they onely, are effectually called; although others may bee, and often are, outwardly called by the Ministry of the Word, and have some common operations of the spirit, who, for their wilfull neglect and contempt of the grace offered to them, beeing justly left in their unbelief, do never truly com to Jesus Christ.

Q. What is the Communion in Grace, which the members of the Invisible Church have with Christ?

A. The communion in grace, which the members of the Invisible Church have with Christ, is, their partaking of the virtue of his Mediation, in their Justification, Adoption, Sanctification, and what ever else in this life manifest's their Union with him.

Q. What is Justification?

A. Justification is an act of Gods free grace unto sinners, in which hee pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or don by them, but onely for the perfect obedience, and full satisfaction of Christ, by God imputed to them, and received by Faith alone.

Q. How is Justification an act of Gods free Grace?

A. Although Christ by his Obedience & Death, did make a proper, reall, and full satisfaction to Gods Justice, in the behalf of them that are justified; yet, in as much as God accepteth the satisfaction from a surety, which hee might have demanded of them, did provide this Surety, his own onely Son, imputing his righteousness to them, and requiring nothing of them for their Justification but Faith, which also is a gift, their Justification is, to them, of free grace.

Q. What is Justifying Faith?

A. Justifying Faith is a saving grace, wrought in the heart of a Sinner, by the Spirit and Word of God, whereby, hee beeing convinced of his sin and misery, and of the disability in himself and all other creatures, to recover him out of his lost condition, not onely assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ
and

and his righteousness, therein held forth for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

Q. How doth Faith justify a Sinner in the sight of God?

A. Faith justifies a Sinner in the sight of God, not because of those other graces which do alwayes accompany it, or of good works that are the fruits of it, nor as if the grace of Faith, or any act thereof, were imputed to him for his Justification; but onely as it is an Instrument, by which he receiveth and applyeth Christ and his righteousness.

Q. What is Adoption?

A. Adoption is an act of the free grace of God, in, and for his onely Son, Jesus Christ, whereby, all those that are justified, are received into the number of his children, have his Name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the Liberties and Priviledges of the Sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.

Q. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the Foundation of the world, chosen to be holy, are in time, through the powerfull operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the Image of God; having the seeds of Repentance unto life, and of all other saving graces, put into their hearts, and those graces so stirred up, increased and strengthened, as that they more and more die unto sin, and rise unto newness of life.

Q. What is Repentance unto life?

A. Repentance unto life, is a saving grace wrought in the heart of a sinner, by the Spirit and Word of God, whereby, out of the sight and sense, not onely of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of Gods mercy in Christ to such as are penitent, hee so grieves for, and hates his sins, as that hee turn's from them all to God, purposing and endeavouring constantly to walk with him in all the wayes of new obedience.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification;

Justification; yet they differ in that, God in Justification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former sin is pardoned, in the other it is subdued; the one doth equally free all Believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equall in all, nor in this life perfect in any, but growing up to perfection.

Q. Whence ariseth the imperfection of Sanctification in Believers?

A. The imperfection of Sanctification in Believers, ariseth from the remnants of sin, abiding in every part of them, and the perpetuall lustings of the flesh against the spirit, whereby they are often roiled with temptations, and fall into many sins, are hindered in all their spirituall services, and their best works are imperfect and defiled in the sight of God.

Q. May not true Believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?

A. True Believers, by reason of the unchangeable love of God, and his Decree and Covenant to give them perseverance, their inseparable Union with Christ, his continuall intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

Q. Can true Believers bee infallibly assured, that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith, grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits, that they are the children of God, bee infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.

Q. Are all Believers at all times assured of their present being in the estate of grace, and that they shall bee saved?

A. Assurance of grace and salvation, not being of the essence

essence of faith, true Believers may wait long before they obtain it, and after the enjoyment thereof, may have it weakened and intermitted through manifold distempers, sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair.

Q. What is the Communion in Glory, which the members of the Invisible Church have with Christ?

A. The communion in glory, which the members of the Invisible Church have with Christ is, in this life, immediately after death, and at last, perfected at the Resurrection and day of Judgment.

Q. What is the communion in glory with Christ, which the members of the Invisible Church enjoy in this life?

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ; as they are members of him, their head, and so in him, are interested in that glory which hee is fully possessed of; and as an earnest thereof, enjoy the sense of Gods love, peace of conscience, joy in the Holy Ghost, and hope of glory; as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearfull expectation of judgement, are, to the wicked, the beginning of their torments, which they shall endure after death.

Q. Shall all men die?

A. Death beeing threatned as the wages of sin, is it appointed unto all men once to die, for that all have sinned.

Q. Death beeing the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall bee delivered from death it self at the last day, and even in death, are delivered from the sting and curse of it, so that, although they die, yet it is out of Gods love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon.

Q. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ, which the Members of the invisible Church enjoy immediately after death,

death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls; whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day.

Q. What are we to believe concerning the resurrection?

A. We are to believe, that at the last day, there shall be a general Resurrection of the dead, both of the just and unjust; when they that are then found alive, shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ; the bodies of the just by the Spirit of Christ, and by virtue of his resurrection, as their Head, shall be raised in power, spirituall, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonor, by him, as an offended judg.

Q. What shall immediately follow after the resurrection?

A. Immediately after the Resurrection shall follow the generall and finall judgment of Angels and men; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Q. What shall be done to the wicked at the day of judgement?

A. At the day of judgement, the wicked shall be set on Christs left hand, and upon clear evidence, and full conviction of their own consciences, shall have the fearfull, but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into Hell, to be punished with unspeakable torments, both of body and soul, with the Devil and his Angels for ever.

Q. What shall be done to the righteous at the day of judgement?

A. At

A. At the day of judgment, the Righteous being caught up to Christ in the clouds, shall bee set on his right hand, and there openly acknowledged and acquitted; shall joyn with him in the judging of reprobate Angels and men, and shall bee received into heaven, where they shall bee fully, and for ever, freed from all sin and misery, filled with unconceivable joyes, made perfectly holy and happy, both in body and soul, in the company of innumerable Saints and holy Angels, but especially, in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity; and this is the perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory, at the Resurrection and day of Judgment.

Having seen what the Scriptures principally teach us to believe concerning God; it follow's to consider, what they require, as the duty of man.

Q. **VV** *Hat is the duty that God require's of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. *What did God at first reveal unto man as the rule of his obedience.*

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a speciall command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Morall Law.

Q. *What is the Morall Law?*

A. the Morall Law is the Declaration of the will of God to mankind, directing and binding every one to personall, perfect and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole man soul and body, and in performance of all those duties of holiness and righteousness, which hee oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it.

Q. *Is there any use of the Morall Law to man since the fall?*

A. Although no man, since the fall, can attain to righteousness and life by the Morall Law, yet there is great use thereof,

thereof, as well common to all men, as peculiar, either to the unregenerate, or the regenerate.

Q. Of what use is the Morall Law to all men?

A. The Morall Law is of use to all men, to inform them of the holy nature and Will of God, and of their duty, binding them to walk accordingly : to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives ; to humble them in sense of their sin and misery and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. What particular use is there of the Morall Law to unregenerate men?

A. The Morall Law is of use to unregenerate men to awaken their consciences to fly from wrath to com, and to drive them to Christ ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q. What speciall use is there of the Morall Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, bee delivered from the Morall Law as a Covenant of works, so as thereby they are neither justified nor condemned ; yet, beside the generall uses thereof common to them with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good ; and thereby to provoke them to more thankfulness, and to expresse the same in their greater care to conform themselves thereunto as the rule of their obedience.

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandements, which were delivered by the voice of God upon the mount *Sinai*, and written by him in two tables of stone, and are recorded in the twentieth chaptet of *Exodus* ; the four first Commandements containing our duty to God, and the other six our duty to man.

Q. What rules are to bee observed for the right understanding of the ten Commandements.

A. For the right understanding of the ten Commandements, these rules are to bee observed. That

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto intire obedience, for ever ; so as, to require the utmost perfection of every duty, and to forbid the least degree of every sin.

That it is spirituall ; and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures.

That one and the same thing, in divers respects, is required or forbidden in severall Commandements.

That, as, where a duty is commanded, the contrary sin is forbidden ; and, where a sin is forbidden, the contrary duty is commanded : so, where a promise is annexed, the contrary threatening is included : and, where a threatening is annexed, the contrary promise is included.

That, what God forbid's, is at no time to bee don, what hee command's, is alwayes our duty ; yet every particular duty is not to bee don at all times.

That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

That what is forbidden or commanded to our selves, wee are bound, according to our places, to endeavor that it may bee avoided or performed by others, according to the duty of their places.

That, in what is commanded to others, wee are bound according to our places and callings to bee helpfull to them ; and to take heed of partaking with others in what is forbidden them.

Q. What speciall things are wee to consider in the ten Commandements ?

A. Wee are to consider in the ten Commandements, the Preface, the substance of the Commandements themselves, and severall Reasons annexed to some of them the more to enforce them.

Q. What is the Preface to the Commandements ?

A. The Preface to the Commandements is contained in these words [*I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage*] wherein God manifesteth his sovereignty, as beeing Jehovah, the eternall,

eternall, immutable, and almighty God, having his Being in and of himself, and giving being to all his words and works; & that hee is a God in Covenant, as with Israel of old, so with all his people; who, as hee brought them out of their bondage in Egypt, so hee delivereth us from our spirituall thralldom; and that therefore wee are bound to take him for our God alone, and to keep all his Commandements.

Q. What is the sum of the four Commandements which contain our duty to God?

A. The sum of the four Commandements containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our minde.

Q. Which is the first Commandement?

A. The first Commandement is, [*Thou shalt have no other gods before mee.*]

Q. What are the duties required in the first Commandement?

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to bee the onely true God, and our God; and to worship and glorifie him accordingly; by thinking, meditating, remembring, highly esteeming, honoring, adoring, chusing, loving, desiring, fearing of him, believing him, trusting, hoping, delighting, rejoycing in him, being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him, with the whole man, being carefull in all things to please him, and sorrowfull when in any thing hee is offended, and walking humbly with him.

Q. What are the sins forbidden in the first Commandement?

A. The sins forbidden in the first Commandement, are, Atheism, in denying, or not having a God; Idolatry in having or worshipping more gods then one, or any with, or in stead of, the true God; the not having and avouching him for God, and our God; the omission or neglect of any thing due to him required in this Commandement; ignorance, forgetfulness, misapprehensions, false opinions, unworthy, and wicked thoughts of him, bold and curious searching into his secrets; all profaneness, hatred of God, self-love, self-seeking, and all other inordinate and immoderate setting of our minde, will,

or

or affections, upon other things, and taking them off from him in whole or in part ; vain credulity, unbelief, heresie, mis-belief, distrust, despair, incorrigibleness, insensibleness under judgments, hardness of heart, pride, presumption, carnall security, tempting of God, using unlawfull means, and trusting in lawfull means, carnall delights and joyes ; corrupt, blinde, and indiscreet zeal ; lukewarmness, and deadness in the things of God ; estranging our selves, and apostatizing from God ; praying or giving any religious worship to Saints, Angels, or any other creatures ; all compacts, and consulting with the devil and harkening to his suggestions ; making men the Lords of our faith and conscience ; slighting and despising God, and his Commands ; resisting, and grieving of his Spirit, discontent, and impatience at his dispensations, charging him foolishly for the evils hee inflicts on us ; and ascribing the praise of any good wee either are, have, or can do, to fortune, Idols, our selves, or any other creature.

Q. What are wee especially taught by these words [before mee] in the first Commandement ?

A. These words *before mee*, or before my face, in the first Commandement, teach us, that God who seeth all things, take's speciall notice of, and is much displeased with the sin of having any other God ; that so it may bee an argument to dissuade from it ; and to aggravate it, as a most impudent provocation ; as also to perswade us to do, as in his sight, whatever wee do in his service.

Q. Which is the second Commandement ?

A. The second Commandement is [*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down to them, nor serve them : for I the Lord thy God am a jealous God ; visiting the iniquity of the fathers upon the children, unto the third and fourth generation, of them that hate mee ; and shewing mercy unto thousands of them that love mee, and keep my Commandements.]*

Q. What are the duties required in the second Commandement ?

A. The duties required in the second Commandement, are, the receiving, observing and keeping pure and entire, all

such religious worship and ordinance as God hath instituted in his word : particularly, Prayer, and Thanksgiving in the name of Christ, the reading, preaching, and hearing of the Word, the administration and receiving of the Sacraments ; Church-government & Discipline ; the Ministry, and maintenance thereof ; religious fasting ; swearing, by the name of God, and vowing unto him : As also the disapproving, detesting, opposing all false worship ; and according to each ones place and calling, removing it, and all monuments of idolatry.

Q. What are the sins forbidden in the second Commandement ?

A. The sins forbidden in the second Commandement, are, all devising, counselling, commanding, using and any wayes approving any religious worship not instituted by God himself tolerating a false Religion ; the making any representation of God, of all, or of any of the three Persons, either inwardly in our minde, or outwardly in any kinde of Image or likeness of any creature whatsoever ; all worshipping of it, or God in it, or by it ; the making of any representation of feigned Deities, and all worship of them, or service belonging to them ; all superstitious devices, corrupting the worship of God, adding to it, taking from it, whether invented and taken up of our selves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretence whatsoever : simony, sacriledg ; all neglect, contempt, hindering, and opposing the worship and ordinances which God hath appointed.

Q. What are the Reasons annexed to the second Commandement, the more to enforce it ?

A. The Reasons annexed to the second Commandement, the more to enforce it, contained in those words [*For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate mee ; and shewing mercy unto thousands of them that love mee, and keep my Commandments :*] are, beside Gods sovereignty over us, and property in us ; his fervent zeal for his own worship, and his revengefull indignation against all false worship, as beeing a spirituall whoredom ; accounting the breakers of this Commandement such as hate him, and threatening to punish them unto divers generations, and

and esteeming the observers of it such as love him, and keep his commandments, and promising mercy to them unto many generations.

Q. Which is the third Commandement ?

A. The third Commandement is, [*Thou shalt not take the Name of the LORD thy God in vain : for the LORD will not hold him guiltless, that taketh his Name in vain.*]

What is required in the third Commandement ?

A. The third Commandement require's, that the Name of God, his titles, attributes, ordinances, the word, Sacraments, prayer, oaths, vows, lots, his works, and whatsoever else there is whereby hee make's himself known, bee holily and reverently used in thought, meditation, word, writing, by an holy profession, and answerable conversation, to the glory of God, and the good of our selves and others.

Q. What are the sins forbidden in the third Commandement ?

A. The sins forbidden in the third Commandement, are, the not using of Gods name as is required ; and the abuse of it, in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning or otherwise using his titles, attributes, ordinances, or works ; by blasphemy, perjury ; all sinfull cursings, oaths, vows, and lots, violating of our oaths and vows, if lawfull ; and fulfilling them, if of things unlawfull ; murmuring and quarrelling at, curious prying into and misapplying of Gods decrees and providences ; misinterpreting, misapplying, or any way perverting the word, or any part of it, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines ; abusing it, the creatures, or any thing contained under the name of God, to charms, or sinfull lusts and practises ; the maligning, scorning, reviling, or any wayes opposing of Gods truth, grace, and wayes ; making profession of Religion in hypocrisie, or for sinister ends ; being ashamed of it, or a shame to it, by uncomfortable, unwise, unfruitfull, and offensive walking, or backsliding from it.

Q. What Reasons are annexed to the third Commandement ?

A. The Reasons annexed to the third Commandement in these words [*The LORD thy God*] and [*For the LORD will not hold him guiltless that taketh his name in vain ;*]

are, because hee is the L O R D, and our God, and therefore his Name is not to bee profaned, or any way abused by us, especially, because hee will bee so far from acquitting and sparing the transgressors of this Commandement, as that hee will not suffer them to escape his righteous judgment, albeit many such escape the censures and punishments of men.

Q. Which is the fourth Commandement ?

A. The fourth Commandement is, [Remember the Sabbath day to keep it holy : six dayes shalt thou labor , and do all thy work : but the seventh day is the the Sabbath of the L O R D thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates : for in six dayes the L O R D made heaven and earth, the sea; and all that in them is, and rested the seventh day ; wherefore the L O R D blessed the Sabbath day, and hallowed it.]

Q. What is required in the fourth Commandement ?

A. The fourth Commandement requireth of all men, the sanctifying, or keeping holy to God, such set time as hee hath appointed in his word; expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath, and in the New Testament called the Lords day.

Q. How is the Sabbath, or Lords day, to be sanctified ?

A. The Sabbath or Lords day is to bee sanctified, by an holy resting all the day, not onely from such works as are at all times sinfull, but even from such worldly employments and recreations as are on other dayes lawfull, and making it our delight to spend the whole time (except so much of it as is to bee taken up in works of necessity and mercy) in the publick and private exercises of Gods worship ; and to that end wee are to prepare our hearts, and with such fore-sight , diligence and moderation, to dispose, and seasonably dispatch our worldly business, that wee may bee the more free and fit for the duties of that day.

Q. Why is the charge of keeping the Sabbath, more specially directed to governors of families, and other superiors ?

A. The charge of keeping the Sabbath is more specially directed

directed to governors of families and other superiors, because they are bound not onely to keep it themselves, but to see that it bee observed by all those that are under their charge; and because they are prone oft-times to hinder them by employments of their own.

Q. What are the sins forbidden in the fourth Commandement?

A. The sins forbidden in the fourth Commandement, are all omissions of the duties required; all carelesse, negligent, and unprofitable performing of them, and beeing weary of them; all profaneing the day by idleness, and doing that which is in it self sinfull, and by all needlesse works, words, and thoughts about our worldly employments and recreations.

Q. What are the Reasons annexed to the fourth Commandement, the more to enforce it?

A. The Reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, and reserving but one for himself, in these words, [*Six dayes shalt thou labor and do all thy work:*] from Gods challenging a speciall propriety in that day, [*The seventh day is the Sabbath of the LORD thy God;*] from the example of God, who in six dayes made heaven and earth, the sea, and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not onely in sanctifying it to bee a day for his service, but in ordaining it to bee a means of blessing to us in our sanctifying it; [*Wherefore the LORD blessed the Sabbath day, and hallowed it.*]

Q. Why is the word Remember set in the beginning of the fourth Commandement?

A. The word *Remember* is set in the beginning of the fourth Commandement, partly because of the great benefit of remembring it; wee beeing thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the Commandements, and to continue a thankfull remembrance of the two great benefits of Creation and Redemption, which contain a short abridgment of Religion: and partly because wee are very ready to forget it; for that there is less light of nature for it, and yet it restraineth our naturall liberty

liberty in things at other times lawfull ; that it cometh but once in seven dayes , and many worldly businesſes com between, and too often take off our mindes from thinking of it, either to prepare for it, or to ſanctifie it ; and that Satan with his instruments much labor to blot out the glory , and even the memory of it, to bring in all irreligion and impiety.

Q. What is the ſum of the ſix Commandements, which contain our duty to man ?

A. The ſum of the ſix Commandements, which contain our duty to man, is, to love our neighbor as our ſelves, and to do to others what wee would have them do to us.

Q. Which is the fifth Commandement ?

A. The fifth Commandement is, [*Honor thy father and thy mother ; that thy dayes may bee long upon the land which the LORD thy God giveth thee.*]

Q. Who are meant by Father and Mother, in the fifth Commandement ?

A. By Father and Mother , in the fifth Commandement, are meant not onely naturall parents, but all ſuperiors in age and gifts, and eſpecially ſuch as by Gods ordinance are over us in place and authority, whether in Family, Church or Common-wealth.

Q. Why are Superiors ſtilled, Father and Mother ?

A. Superiors are ſtilled Father and mother , both to teach them in all duties towards their inferiors , like naturall parents, to expreſs love and tenderneſs to them : according to their ſeverall relations : and to work inferiors to a greater willingneſs and chearfulneſs in performing their duties to their ſuperiors as to their parents.

Q. What is the generall ſcope of the fifth Commandement ?

A. The generall ſcope of the fifth Commandement, is, the performance of thoſe duties which wee mutually ow in our ſeverall relations, as Inferiors, Superiors, Equals.

Q. What is the honor that Inferiors ow to their Superiors ?

A. The Honor which Inferiors ow to their Superiors , is, due reverence , in heart , word , and behavior ; prayer , and thankſgiving for them ; imitation of their virtues and graces ; willing obedience to their lawfull command and counſels ; due ſubmiſſion to their correction , fidelity to, defence and maintenance of their perſons and au-
tho-

thority according to their severall ranks and the nature of their places ; bearing with their infirmities , and covering them in love ; that so they may bee an honor to them and to their government.

Q. What are the sins of Inferiors against their Superiors ?

A. The sins of Inferiors against their Superiors, are, all neglect of their duties required toward them ; envying at, contempt of, and rebellion against their persons and places in their lawfull counsels, commands, and corrections ; cursing, mocking, and all such refractory and scandalous carriage, as prove's a shame and dishonor to them and their government.

Q. What is required of Superiors toward their Inferiors ?

A. It is required of Superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors ; to instruct, counsell and admonish them ; countenancing, commending, and rewarding such as do well ; discountenancing, reprovng and chastising such as do ill ; protecting, and providing for them all things necessary for soul and body ; and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God hath put upon them,

Q. What are the sins of the Superiors ?

A. The sins of Superiors are, beside the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure ; commanding things unlawfull, or not in the power of inferiors to perform ; counselling, encouraging, or favoring them in that which is evill ; dissuading, discouraging, or discountenancing them in that which is good ; correcting them unduly ; careless exposing or leaving them to wrong, temptation and danger ; provoking them to wrath ; or any way dishonoring themselves, or lessning their authority by an unjust, indiscreet, rigorous, or remiss behavior.

Q. What are the duties of equals ?

A. The duties of equals are, to regard the dignity and worth of each other, in giving honor to go one before another, and to joyce in each other gifts and advancement, as in their own.

Q. What

Q. What are the sins of equals ?

A. The sins of equals are, beside the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another, and usurping preheminance one over another.

Q. What is the Reason annexed to the fifth Commandement, the more to enforce it ?

A. The Reason annexed to the fifth Commandement, in these words, [*That thy dayes may bee long upon the land which the L O R D thy God giveth thee,*] is, an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandement.

Q. What is the sixth Commandement ?

A. The sixth Commandement is, [*Thou shalt not kill.*]

Q. What are the duties required in the sixth Commandement ?

A. The duties required in the sixth Commandement, are, all carefull studies, and lawfull endeavors to preserve the life of our selves and others ; by resisting all thoughts, and purposes, subduing all passions, and avoiding all occasions, temptations and practises, which tend to the unjust taking away the life of any ; by just defence thereof against violence, patient bearing of the hand of God, quietness of minde, chearfulness of spirit, a sober use of meat, drink, physick, sleep, labor, and recreations, by charitable thoughts, love, compassion, meekness, gentleness, kindness, peaceable, milde, and courteous speeches and behaviour, forbearance, readiness to bee reconciled, patient bearing and forgiving of injuries, and requiting good for evil, comforting and succouring the distressed, and protecting and defending the innocent.

Q. What are the sins forbidden in the sixth Commandement ?

A. The sins forbidden in the sixth Commandement, are, all taking away the life of our selves, or of others, except in case of publick justice, lawfull war, or necessary defence; the neglecting or withdrawing the lawfull and necessary means of preservation of life ; sinfull anger, hatred, envy, desire of revenge, all excessive passions, distracting cares, immoderate use of meat, drink, labor, and recreations; provoking words, oppression, quarrelling, striking, wounding, and whatsoever else tend's to the destruction of the life of any.

Q. Which

Q. Which is the seventh Commandment ?

A. The seventh Commandment is, [Thou shalt not commit adultery.]

Q. What are the duties required in the seventh Commandment ?

A. The duties required in the seventh Commandment, are, Chastity in body, minde, affections, word, and behavior; and the preservation of it in our selves and others; watchfulness over the eyes, and all the senses; temperance, keeping of chaste company, modesty in apparell, marriage by those that have not the gift of continency; conjugall love, and cohabitation; diligent labor in our callings, shunning all occasions of uncleanness, and resisting temptation thereunto.

Q. What are the sins forbidden in the seventh Commandment ?

A. The sins forbidden in the seventh Commandment, beside the neglect of the duties required, are, adultery, fornication, rape, incest, Sodomy, and all unnaturall lusts, all unclean imaginations, thoughts, purposes and affections, all corrupt or filthy communications, or listening thereunto; wanton looks, impudent, or light behavior, immodest apparell; prohibiting of lawfull, and dispensing with unlawfull marriages; allowing, tolerating, keeping of stews, and resorting to them; intangling vows of single life, undue delay of marriage, having more wives, or husbands then one, at the same time, unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company, lascivious songs, books, pictures, dancings, stage-plays, and all other provocations to, or acts of uncleanness either in our selves or others.

Q. Which is the eighth Commandment ?

A. The eighth Commandment is, [Thou shalt not steal.]

Q. What are the duties required in the eighth Commandment ?

A. The duties required in the eighth Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man; reidring to every one his due; restitution of goods unlawfully detained from the right owners thereof; giving, and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wils, and affections, concerning worldly goods:

a provident care and study to get, keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawfull calling, and diligence in it: frugality, avoiding unnecessary law-suits and suretiship, or other like engagements; and an indeavor by all just and lawfull means, to procure, preserve and further, the wealth and outward estate of others, as well as our own.

Q. What are the sins forbidden in the eighth Commandement?

A. The sins forbidden in the eighth Commandement, beside the neglect of the duties required, are, theft, robbery, man-stealing, and receiving any thing that is stolen; fraudulent dealing, false weights and measures, removing land-marks, injustice and unfaithfulness in contracts between man and man, or in matters of trust: oppression, extortion, usury, bribery, vexatious law-suits, unjust inclosures, and depopulations; ingrossing commodities to inhance the price, unlawfull callings, and all other unjust, or sinfull wayes of taking, or withholding from our neighbor what belongs to him, or of enriching our selves: covetousness, inordinate prizing, and affecting worldly goods, distrustfull and distracting cares, and studies in getting, keeping, and using them, envying at the prosperity of others: as likewise idleness, prodigality, wastfull gaming, and all other wayes whereby wee do unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us.

Q. Which is the ninth Commandement?

A. The ninth Commandement is, [*Thou shalt not bear false witness against thy neighbor.*]

Q. What are the duties required in the ninth Commandement?

A. The duties required in the ninth Commandement, are, the preserving and promoting of truth between man and man, and the good name of our neighbor as well as our own: appearing, and standing for, and from the heart, sincerely, freely, cleerly, and fully, speaking the truth, and onely the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and joycing in their good name; sorrowing for

and covering of their infirmities : freely acknowledging their gifts and graces : defending their innocency : a ready receiving of a good report , and unwillingness to admit of an evil report concerning them : discouraging tale-bearers , flatterers, and slanderers : love and care of our own good name, and defending it when need requireth : keeping of lawfull promises, studying and practising of whatsoever things are true, honest, lovely, and of good report.

Q. What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbors as well as our own , especially in publick judicature , giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause , out-facing and over-bearing the truth, passing unjust sentence, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked : forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from our selves, or complaint to others : speaking the truth unseasonably, or maliciously to a wrong end , or perverting it to a wrong meaning, or in doubtfull and equivocall expressions, to the prejudice of truth or justice : speaking untruth, lying, slander, back-biting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partiall censuring, misconstruing intentions, words, and actions, flattering, vain-glorious boasting: thinking or speaking too highly or too meanly of our selves or others, denying the gifts and graces of God, aggravating smaller faults, hiding, excusing or extenuating of sins, when called to a free confession, unnecessary discovering of infirmities, raising false rumors, receiving & countenancing evil reports, and stopping our ears against just defence, evil suspicion, envying or grieving at the deserved credit of any, endeavoring or desiring to impair it , rejoicing in their disgrace and infamy, scornfull contempt, fond admiration : breach of lawfull promises, neglecting such things as are of good report, and practising, or not avoyding our selves, or not hindring what wee can in others such things as procure an evil name.

Q. Which is the tenth Commandment ?

A. The tenth Commandment is, [*Thou shalt not covet thy neighbor*]

neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.]

Q. What are the duties required in the tenth Commandement ?

A. The duties required in the tenth Commandement are such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his.

Q. What are the sins forbidden in the tenth Commandement ?

A. The sins forbidden in the tenth Commandement, are, discontentment with our own estate, envying and grieving at the good of our neighbours, together with all inordinate motions and affections to any thing that is his.

Q. Is any man able perfectly to keep the Commandements of God.

A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed.

Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God ?

A. All transgressions of the Law of God are not equally hainous; but some sins in themselves, and by reason of severall aggravations, are more hainous in the sight of God then others.

Q. What are those aggravations that make some sins more hainous then others ?

A. Sins receive their aggravations,

From the persons offending; if they bee of riper age, greater experience, or grace; eminent for profession, gifts, place, office; guides to others, and whose examples is likely to bee followed by others.

From the parties offended; if immediately against God, his attributes, and worship; against Christ, and his grace the holy Spirit, his witness and workings; against Superiors, men of eminency, and such as wee stand especially related and engaged unto; against any of the Saints, particularly weak brethren, the souls of them, or any other, and the common good of all or many.

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From the nature and quality of the offence ; if it bee against the expresse letter of the Law, break many commandments, contain in it many sins, if not onely conceived in the heart, but break's forth in words and actions, scandalize others, and admit of no reparation ; if against means, mercies, judgments, light of nature, conviction of conscience, publick or private admonition, censures of the Church, civil punishments, and our own prayers, purposes, promises, vows, covenants, and ingagements to God or men ; if don deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.

From circumstances of time and place ; if on the Lords day, or other times of divine worship, or immediately before or after these, or other helps to prevent or remedy such miscarriages ; if in publick, or in the presence of others who are thereby likely to bee provoked or defiled.

Q. What doth every sin deserve at the hands of God ?

A. Every sin. even the least, beeing against the sovereignty, goodness, and holiness of God, and against his righteous law, deserveth his wrath and curse both in this life and that which is to com ; and cannot bee expiated but by the blood of Christ.

Q. What doth God require of us that wee may escape his wrath and curse due to us by reason of the transgression of the Law ?

A. That wee may escape the wrath and curse of God due to us by reason of the transgression of the Law, hee requireth of us repentance toward God, and faith toward our Lord Jesus Christ, and the diligent use of the outward means whereby Christ communicate's to us the benefits of his mediation.

Q. What are the outward means whereby Christ communicate's to us the benefits of his mediation ?

A. The outward and ordinary means whereby Christ communicate's to his Church the benefits of his mediation, are, all his Ordinances ; especially the Word, Sacraments, & Prayer : all which are made effectuell to the elect for their salvation.

Q. How is the Word made effectuell to salvation.

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuell means of enlightning

ning, convincing, and humbling sinners, of driving them out of themselves, and drawing them unto Christ, of conforming them to his Image, and subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation.

Q. Is the Word of God to bee read by all?

A. Although all are not to bee permitted to read the Word publickly to the congregation, yet all sorts of people are bound to read it apart by themselves, and with their families; to which end the holy Scriptures are to bee translated out of the Originall into vulgar Languages.

Q. How is the Word of God to bee read?

A. The holy Scriptures are to bee read with an high and reverent esteem of them; with a firm perswasion that they are the Word of God, and that hee onely can enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence and attention to the matter and scope of them; with meditation, application, self-deneyall, and prayer.

Q. By whom is the Word of God to bee preached?

A. The word of God is to bee preached onely by such as are sufficiently gifted, and also duly approved, and called to that Office.

Q. How is the Word of God to bee preached by those that are called thereunto?

A. They that are called to labor in the Ministry of the Word, are to preach sound doctrine, diligently, in season, and out of season; plainly, not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power; faithfully, making known the whole counsell of God; wisely applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God, and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.

Q. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, & prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meekness and readiness of mind, as the word

of

of God ; meditate, and confer of it ; hide in their hearts ; and bring forth the fruit of it in their lives.

Q. How do the Sacraments becom effectuell means of salvation ?

A. The Sacraments becom effectuell means of salvation not by any power in themselves, or any virtue derived from the piety and intencion of him by whom they are administred; but onely by the working of the holy Ghost, and the blessing of Christ by whom they are instituted.

Q. What is a Sacrament ?

A. A Sacrament is an holy Ordinance, instituted by Christ in his Church, to signifie, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testifie and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. What are the parts of a Sacrament ?

A. The parts of a Sacrament are two; the one an outward and sensible sign, used according to Christs own appointment; the other an inward and spirituall grace thereby signified.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament ?

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments; Baptism, & the Lords Supper.

Q. What is Baptism ?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost, to bee a sign and seal of ingrafting into himself, of remission of sins by his blood, and Regeneration by his Spirit, of Adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church; and enter into an open and professed engagement to bee wholly and onely the Lords.

Q. Unto whom is Baptism to bee administred ?

A. Baptism is not to bee administred to any that are out of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ, & obedience to him :

him : but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the covenant, and to bee baptized.

Q. How is our Baptism to bee improved by us ?

A. The needfull but much neglected duty of improving our Baptism is to bee performed by us all our life long ; especially in the time of temptation, and when wee are present at the administration of it to others; by serious & thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein ; by beeing humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of Baptism and our ingagements ; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament; by drawing strength from the death and resurrection of Christ, into whom wee are baptized, for the mortifying of sin, and quickening of grace; and by endeavoring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ, and to walk in brotherly love, as beeing baptized by the same Spirit into one body.

Q. What is the Lords Supper ?

A. The Lords Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and Wine, according to the appointment of Jesus Christ, his death is shewed forth, and they that worthily communicate, feed upon his body and blood, to their spirituall nourishment and growth in grace, have their union and communion with him confirmed, testifie and renew their thankfulness and ingagement to God, and their mutuall love and fellowship each with other, as members of the same mysticall body.

Q. How hath Christ appointed Bread and Wine to bee given and received in the Sacrament of the Lords Supper ?

A. Christ hath appointed the Ministers of his Word in the administration of the Sacrament of the Lords Supper, to set apart the Bread and Wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the Bread and the Wine to the communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankfull remembrance

brance that the Body of Christ was broken and given, and his Bloud shed for them.

Q. How do they that worthily communicate in the Lords Supper, feed upon the Body and Bloud of Christ therein?

A. As the Body and Bloud of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper; and yet are spiritually present to the faith of the Receiver, no less truly and really then the elements themselves are to their outward senses: so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the Body and Bloud of Christ, not after a corporall or carnall, but in a spirituall manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they com unto it?

A. They that receive the Sacrament of the Lords Supper, are, before they com, to prepare themselves thereunto, by examining themselves of their beeing in Christ, of their sins, and wants, of the truth and measure of their knowledg, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have don them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Q. May one who doubteth of his beeing in Christ, or of his due preparation, com to the Lords Supper?

A. One who doubteth of his beeing in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though hee bee not yet assured thereof; and in Gods account hath it, if hee bee duly affected with the apprehension of the want of it, and unfainedly desire's to bee found in Christ, and to depart from iniquity: in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians) hee is to bewail his unbelief, and labor to have his doubts resolved, and so doing hee may and ought to com unto the Lords Supper, that hee may bee further strengthened.

Q. May any who profess the faith, and desire to com to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church, untill they receive instruction, and manifest their reformation.

Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance, diligently observe the Sacramentall elements and actions, heedfully discern the Lords Body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces, in judging themselves, and sorrowing for sin, in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fulness, trusting in his merits, rejoicing in his love, giving thanks for his grace, in renewing of their Covenant with God, and love to all the Saints.

Q. What is the duty of Christians after they have received the Sacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have behaved themselves therein, and with what success; if they finde quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that Ordinance: but if they finde no present benefit, more exactly to renew their preparation to, and carriage at the Sacrament; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but if they see they have failed in either, they are to bee humbled, and to attend upon it afterward with more care and diligence.

Q. Wherein do the Sacraments of Baptism and the Lords Supper agree?

A. The Sacraments of Baptism and the Lords Supper agree, in that the Author of both is God, the spirituall part of both is in Christ and his benefits, both are seals of the same

same Covenant, are to bee dispensed by Ministers of the Gospel, and by none other, and to bee continued in the Church of Christ until his second coming.

Q. Wherein do the Sacraments of Baptism and the Lords Supper differ?

A. The Sacraments of Baptism and the Lords Supper differ, in that Baptism is to bee administred but once, with water, to bee a sign and seal of our regeneration and ingrafting into Christ, and that even to infants: whereas the Lords Supper is to bee administred often, in the Elements of bread and wine, to represent and exhibit Christ as spirituall nourishment to the soul, and to confirm our continuance and growth in him, and that onely to such as are of years and ability to examine themselves.

Q. What is Prayer?

A. Prayer is an offering up of our desires unto God, in the Name of Christ, by the help of his Spirit, with confession of our sins, and thankfull acknowledgment of his mercies.

Q. Are wee to pray unto God onely?

A. God onely beeing able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all, and onely to bee believed in, and worshipped with religious worship, prayer, which is a speciall part thereof, is to bee made by all to him alone, and to none other.

Q. What is it to pray in the Name of Christ?

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his Name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. Why are wee to pray in the Name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof beeing so great, as that wee can have no access into his presence without a Mediator; and there beeing none in heaven or earth appointed to, or fit for that glorious work but Christ alone; wee are to pray in no other Name but his onely.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as wee ought, the Spirit helpeth our infirmities, by inabling us to understand both

for whom, and what, and how prayer is to bee made : and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.

Q. For whom are wee to pray ?

A. Wee are to pray for the whole Church of Christ upon earth, for Magistrates and Ministers, for our selves, our brethren, yea, our enemies, and for all sorts of men living, or that shall live hereafter : but not for the dead, nor for those that are known to have sinned the sin unto death.

Q. For what things are wee to pray ?

A. Wee are to pray for all things tending to the glory of God, the welfare of the Church, our own or others good ; but not for any thing that is unlawfull.

Q. How are wee to pray ?

A. Wee are to pray with an awfull apprehension of the Majesty of God, and deep sense of our own unworthiness, necessities, and sins : with penitent, thankfull, and enlarged hearts : with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him with humble submission to his will.

Q. What rule hath God given for our direction in the duty of prayer ?

A. The whole Word of God is of use to direct us in the duty of praying ; but the speciall rule of direction is that form of prayer which our Saviour Christ taught his Disciples, commonly called the Lords Prayer.

Q. How is the Lords prayer to be used ?

A. The Lords Prayer is not onely for direction, as a pattern according to which wee are to make other prayers : but may also bee used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

Q. Of how many parts doth the Lords Prayer consist ?

A. The Lords Prayer consist's of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us ?

A. The Preface of the Lords Prayer, contained in these words, [*Our Father which art in Heaven*] teacheth us, when

wee

wee pray, to draw near to God with confidence of his fatherly goodness, and our interest therein, with reverence, and all other child-like dispositions, heavenly affections, and due apprehensions of his sovereign Power, Majesty, and gracious condescension: as also to pray with and for others.

Q. What doe wee pray for in the first Petition?

A. In the first Petition, which is, [*Hallowed bee thy Name,*] acknowledging the utter inability and indisposition that is in our selves and all men to honor God aright; wee pray that God would by his grace inable and incline us and others to know, to acknowledg, and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever hee is pleased to make himself known by, and to glorifie him in thought, word, and deed: that hee would prevent and remove Atheism, ignorance, idolatry, profaneness, and whatsoever is dishonorable to him; and by his overruling providence direct and dispose of all things to his own glory.

Q. What doe wee pray for in the second Petition?

A. In the second Petition, which is [*Thy kingdom com,*] acknowledging our selves and all mankind to bee by nature under the dominion of sin and Satan, wee pray that the Kingdom of sin and Satan may bee destroyed, the Gospel propagated throughout the world, the Jewes called, the fulness of the Gentiles brought in, the Church furnished with all Gospel-Officers and Ordinances, purged from corruption, countenanced and maintained by the civil Magistrate: that the Ordinances of Christ may bee purely dispensed and made effectually to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever: and that hee would bee pleased so to exercise the Kingdom of his power in all the world, as may best conduce to these ends.

Q. What doe wee pray for in the third Petition?

A. In the third Petition, which is [*Thy will bee don on earth, as it is in heaven,*] acknowledging that by nature wee and all men are not onely utterly unable and unwilling to know and do the will of God, but prone to rebell against his Word, to repine and murmur against his Providence, and wholly

wholly inclined to do the will of the flesh, and of the Devil : Wee pray that God would by his Spirit take away from our selves and others all blindness, weaknes, indisposednes and perverseness of heart, and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity and constancy as the Angels do in heaven.

Q. What doe wee pray for in the fourth Petition ?

A. In the fourth Petition, which is [*Give us this day our daily bread,*] acknowledging that in Adam, and by our own sin, wee have forfeited our right to all the outward blessings of this life, and deserve to bee wholly deprived of them by God, and to have them cursed to us in the use of them : and that neither they of themselves are able to sustain us, nor wee to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully : wee pray for our selves and others, that both they and wee waiting upon the Providence of God from day to day in the use of lawfull means, may of his free gift, and as to his Fatherly wisdom shall seem best, enjoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them ; and bee kept from all things that are contrary to our temporall support and comfort.

Q. What do wee pray for in the fifth Petition ?

A. In the fifth Petition, which is [*Forgive us our debts, as wee forgive our debtors,*] acknowledging, that wee and all other are guilty both of originall and actuall sin, and thereby becom debtors to the justice of God, and that neither wee, nor any other creature can make the least satisfaction for that debt : wee pray for our selves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved, continue his favor and grace to us, pardon our daily failings, and fill us with peace and joy in giving us daily more and more assurance of forgiveness ; which wee are the rather imboldned to ask, and encouraged to expect, when wee have this testimony in our selves, that wee from the heart forgive others their offences.

Q. What

Q. *What do wee pray for in the sixth Petition ?*

A. In the sixth Petition, which is [*And lead us not into temptation, but deliver us from evil.*] acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that wee may bee assaulted, foiled, and for a time led captive by temptations; that Satan, the world, and the flesh are ready powerfully to draw us aside and insnare us; and that wee, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not onely subject to bee tempted, and forward to expose our selves unto temptations, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them, and worthy to bee left under the power of them: wee pray, that God would so over-rule the world, and all in it, subdue the flesh, and restrain Satan, order all things, bestow and blese all means of grace, and quicken us to watchfulness in the use of them, that wee and all his people may by his Providence bee kept from beeing tempted to sin, or if tempted, that by his Spirit, wee may bee powerfully supported and enabled to stand in the hour of temptation; or, when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof: that our sanctification and salvation may bee perfected, Satan trodden under our feet, and wee fully freed from sin, temptation, and all evil for ever.

Q. *What doth the conclusion of the Lords Prayer teach us ?*

A. The conclusion of the Lords Prayer, which is [*For thine is the kingdom, the power, and the glory, for ever. Amen.*] teacheth us to enforce our petitions with arguments, which are to bee taken not from any worthiness in our selves, or in any other creature, but from God; and with our prayers to joyn praises, ascribing to God alone eternall sovereignty, omnipotency, and glorious excellency; in regard whereof, as hee is able and willing to help us, so wee by faith are imboldned to plead with him that hee would, and quietly to rely upon him, that hee will fulfill our requests: and to testifie this our desire and assurance, wee say, *Amen.*

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To
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PARLIAMENT;
The humble Advice of the Assembly of Divines
sitting at WESTMINSTER.
Concerning
A shorter Chatechism.

QUESTIONS.



What is the chief end of man?

A. Mans chief end is to glorifie God, and to enjoy him for ever.

Q. What rule hath God given to direct us how wee may glorifie and enjoy him?

A. The Word of God (which is contained in the Scriptures of the Old and New Testament) is the onely rule to direct us how wee may glorifie and enjoy him.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God require's of man.

Q. What is God?

A. God is a Spirit, infinite, eternall and unchangeable in his beeing, wisdom, power, holiness, justice, goodnes and truth.

Q. Are there more Gods then one?

A. There is but one onely, the living and true God.

Q. How many persons are there in the God-head?

A. There are three Persons in the God-head, the Father, Son, and the Holy Ghost; and these three are one God, the same in substance, equall in power and glory.

Q. What are the Decrees of God?

A. The Decrees of God, are, his eternall purpose, according

ing to the counsell of his Will, whereby, for his own glory, hee hath fore-ordained whatsoever com's to pass.

Q. How doth God execute his Decrees ?

A. God executeth his Decrees, in the Works of Creation and Providence.

Q. What is the work of Creation ?

A. The Work of Creation, is Gods making all things of nothing, by the word of his Power, in the space of six dayes, and all very good.

Q. How did God create man ?

A. God created man, male and female, after his own Image, in knowledg, righteousness and holiness, with dominion over the creatures.

Q. What are Gods works of Providence ?

A. Gods Works of Providence are, his most holy, wise, and powerfull preserving, and governing all his creatures, and all their actions.

Q. What speciall act of Providence did God exercise toward Man in the estate wherein hee was created ?

A. When God had created Man, hee entred into a Covenant of life with him, upon condition of perfect Obedience; forbidding him to eat of the tree of the knowledg of Good and Evil upon pain of death.

Q. Did our first Parents continue in the estate wherein they were created ?

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. What is Sin ?

A. Sin is any want of conformity unto, or transgression of, the Law of God.

Q. What was the Sin whereby our first Parents fell from the estate wherein they were created ?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. Did all mankind fall in Adams first transgression ?

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. Into

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin & misery

Q. Wherein consist's the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate wherinto man fell, consist's in the guilt of Adams first sin, the want of Originall righteousness, and the corruption of his whole nature, which is commonly called Originall sin, together with all actuall transgressions which proceed from it.

Q. What is the misery of that estate wherinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, & so, made liable to all miseries in this life, to death it self, and to the pains of Hell for ever.

Q. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his meer good pleasure, from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, & to bring them into an estate of Salvation by a Redeemer.

Who is the Redeemer of Gods Elect?

A. The onely Redeemer of Gods Elect is the Lord Jesus Christ, who being the eternall Son of God, became man, and so was, and continueth to bee God and man, in two distinct Natures, and one Person, for ever.

Q. How did Christ being the Son of God, becom man?

A. Christ the Son of God became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the will of God for our Salvation.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continuall intercession for us.

Q. How

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. *Wherein did Christs Humiliation consist?*

A. Christs Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing under the power of death, for a time.

Q. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. *How are wee made partakers of the Redemption purchased by Christ?*

A. Wee are made partakers of the Redemption purchased by Christ, by the effectuall Application of it, to us, by his holy Spirit.

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our Effectuall Calling.

Q. *What is Effectuall Calling?*

A. Effectuall Calling is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightning our mindes in the knowledge of Christ, and renewing our wills, hee doth perswade and inable us to imbrace Jesus Christ, freely offered to us in the Gospel.

Q. *What benefits do they that are Effectually Called, partake of in this life?*

A. They that are Effectually Called, do in this life partake of Justification, Adoption, Sanctification, and the severall benefits, which in this life do either accompany or flow from them.

Q. *What is Justification?*

A. Justification is an act of Gods free grace wherein hee pardoneth all our sins, and accepteth us as righteous in his sight,

sight, onely for the righteousness of Christ imputed to us, and received by faith alone.

Q. What is Adoption?

A. Adoption is an act of Gods free grace, whereby wee are received into the number, and have a right to all the privileges of the Sons of God.

Q. What is Sanctification?

A. Sanctification is the work of Gods free grace, whereby wee are renewed in the whole man after the Image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. What are the benefits which in this life do accompany or flow from Justification, Adoption and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of Conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. What benefits do Believers receive from Christ at death?

A. The souls of Believers are at their death made perfect in holiness, and do immediatly pass into glory: and their bodies, beeing still united to Christ, do rest in their graves till the Resurrection.

Q. What benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection, Believers beeing raised up in glory, shall bee openly acknowledged and acquitted in the day of judgment, and made perfectly blessed, in full injoying of God to all eternity.

Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is Obedience to his revealed will.

Q. What did God at first reveal to man for the rule of his Obedience?

A. The rule which God at first revealed to man for his Obedience, was, the Morall Law.

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandements.

Q. What is the sum of the ten Commandements?

A. The sum of the ten Commandements is, to love the

Lord our God, with all our heart, with all our soul, with all our strength, & with all our minde: & our Neighbor as our selves.

Q. What is the preface to the ten Commandments ?

A. The Preface to the ten Commandments is in these words [*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*]

Q. What doth the preface to the ten Commandments teach us ?

A. The preface of the ten Commandments, teacheth us, that because God is the Lord, and our God, and Redeemer, therefore wee are bound to keep all his Commandments.

Q. Which is the first Commandment ?

A. The first Commandment is [*Thou shalt have no other God but mee.*]

Q. What is required in the first Commandment ?

A. The first commandment requireth us to know and acknowledg God to bee the only true God, and our God : and to worship and glorifie him accordingly.

Q. What is forbidden in the first Commandment ?

A. The first Commandment forbiddeth the denying, or not worshipping, and glorifying the true God, as God, and our God, and the giving that worship and glory to any other, which is due to him alone.

Q. What are wee specially taught by these words [Before mee] in the first Commandment ?

A. These words [*Before mee*] in the first Commandment, teach us, that God who seeth all things, taketh notice of, & is much displeased with the sin of having any other God.

Q. Which is the second Commandment ?

A. The second Commandment is [*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thy self to them, nor serve them : For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate mee : and shewing mercy unto thousands of them that love mee and keep my Commandments.*]

Q. What is required in the second Commandment ?

A. The second Commandment requireth, the receiving, observing

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observing and keeping pure and intire all such religious Worships and Ordinances, as God hath appointed in his word.

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way, not appointed in his word.

Q. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second Commandment are, Gods Sovereignty over us, his propriety in us, and the zeal hee hath to his own Worship.

Q. Which is the third Commandment?

A. The third Commandment is [Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that taketh his name in vain.

Q. What is required in the third Commandment?

A. The third Commandment requireth, the Holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Word, and Works.

Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaneing or abusing of any thing whereby God make's himself known.

Q. What is the reason annexed to the third Commandment?

A. The reason annexed to the third Commandment, is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. Which is the fourth Commandment?

The fourth Commandment is [Remember the Sabbath day to keep it holy: Six dayes shalt thou labor & do all thy work but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.]

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set time as hee hath appointed in his word, expressly one whole day in seven, to bee a holy Sabbath to himself.

Q. Which day of the seven hath God appointed to bee the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to bee the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. How is the Sabbath to bee sanctified?

A. The Sabbath is to bee sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawfull on other daies, and spending the whole time in the publick and private exercises of Gods worship, except so much as is to bee taken up in the works of necessity and mercy.

Q. What is forbidden in the fourth Commandement?

A. The fourth Commandement forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in it self sinful, or by unnecessary thoughts, words, or works about worldly employments or recreations.

Q. What are the reasons annexed to the fourth Commandement?

A. The reasons annexed to the fourth Commandement are, Gods allowing us six dayes of the week for our own employments, his challenging a speciall propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. Which is the fifth Commandement?

A. The fifth Commandement is [*Honor thy father and thy mother: that thy daies may bee long upon the land, which the Lord thy God giueth thee.*]

Q. What is required in the fifth Commandement?

A. The fifth Commandement requireth the preserving the honor, and performing the duties, belonging to every one in their severall places and relations, as Superiors, Inferiors, or Equals.

Q. What is forbidden in the fifth Commandement?

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their severall places and relations.

Q. What

Q. What is the Reason annexed to the fifth Commandment?

A. The reason annexed to the fifth Commandment is a promise of a long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment.

Q. Which is the sixth Commandment?

A. The sixth Commandment is [*Thou shalt not kill.*]

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawfull endeavors to preserve our own life, and the life of others.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly: and whatsoever tendeth thereunto.

Q. Which is the seventh Commandment?

A. The seventh Commandment is [*Thou shalt not commit adultery.*]

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity, in heart, speech and behavior.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Q. Which is the eighth Commandment?

A. The eighth Commandment is [*Thou shalt not steal.*]

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawfull procuring, and furthering the wealth and outward estate of our selves, and others.

Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbors wealth, or outward estate.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [*Thou shalt not bear false witness against thy neighbor.*]

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the main-
taining

taining and promoting of truth between man and man, and of our own and our neighbors good name, especially in witness-bearing.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudiciall to truth, or injurious to our own, or our neighbors good name.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, [*Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbors.*]

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

Q. Is any man able perfectly to keep the Commandments of God?

A. No meer man since the fall, is able in this life, perfectly to keep the Commandments of God, but daily breaketh them in thought, word, and deed.

Q. Are all transgressions of the Law equally heinous?

A. Some sins in themselves, and by reason of severall aggravations, are more heinous in the sight of God then others.

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come.

Q. What doth God require of us, that wee may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption.

Q. What

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby wee receive, and rest upon him alone for Salvation, as hee is offered to us in the Gospel.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience.

Q. What are the outward means, whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption, are, his Ordinances, especially the Word, Sacraments, and prayer; all which are made effectuell to the Elect for salvation.

Q. How is the word made effectuell to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuell means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. How is the word to bee read, and heard, that it may become effectuell to salvation?

A. That the Word may become effectuell to salvation, wee must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. How do the Sacraments become effectuell means of Salvation?

A. The Sacraments become effectuell means of Salvation, not from any virtue in them, or in him that doth administer them, but onely by the blessing of Christ, and the working of his Spirit, in them that by faith receive them.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to Believers.

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are, Baptism, and the Lords Supper?

Q. What is Baptism?

A. Baptism is a Sacrament, wherein the Washing with Water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our ingagement to bee the Lords.

Q. To whom is Baptism to bee administred?

A. Baptism is not to bee administred to any that are out of the Visible Church, till they profess their faith in Christ and obedience to him; but the infants of such as are members of the Visible Church are to bee baptized.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith, made partakers of his Body and bloud, with all his benefits to their spirituall nourishment, and growth in grace.

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledg to discern the Lords body, of their Faith to feed upon him, of their Repentance, Love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. What is Prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankfull acknowledgment of his mercies.

Q. What rule hath God given for our direction in Prayer?

A. The whole Word of God is of use to direct us in Prayer, but the speciall rule of direction, is, that form of Prayer which Christ taught his Disciples, commonly called, *The Lords Prayer?*

Q. What

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer, which is, [*Our Father which art in Heaven,*] teacheth us to draw near to God with all holy reverence, and confidence, as children to a father, able and ready to help us; and that wee should pray with and for others.

Q. What do wee pray for in the first Petition?

A. In the first Petition, which is, [*Hallowed bee thy name,*] wee pray, that God would enable us and others to glorifie him in all that whereby hee maketh himself known, and that hee would dispose all things to his own glory.

Q. What do wee pray for in the second Petition?

A. In the second Petition, which is, [*Thy kingdom com,*] wee pray that Satans Kingdom may bee destroyed, and that the Kingdom of Grace may bee advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may bee hastened.

Q. What do wee pray for in the third Petition?

A. In the third Petition, which is, [*Thy will bee don,* on earth, as it is in heaven,] wee pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the Angels do in heaven.

Q. What do wee pray for in the fourth Petition?

A. In the fourth Petition, which is, [*Give us this day our daily bread,*] wee pray, that of Gods free gift wee may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. What do wee pray for in the fifth Petition?

A. In the fifth Petition, which is, [*And forgive us our debts, as wee forgive our debtors,*] wee pray, that God for Christs sake would freely pardon all our sins: which wee are the rather encouraged to ask, because by his grace wee are enabled from the heart to forgive others.

Q. What do wee pray for in the sixth Petition?

A. In the sixth Petition, which is, [*And lead us not into temptation, but deliver us from evil,*] wee pray, that God would either keep us from being tempted to sin, or support and deliver us when wee are tempted.

Q. What:

Q. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The Conclusion of the Lords prayer, which is, [*For thine is the Kingdom, and the power, and the glory, for ever. Amen.*] Teacheth us to take our encouragement in prayer from God onely, and in our prayers to praise him, ascribing kingdom, power, and glory to him: and in testimony of our desire, and assurance to bee heard, wee say, *Amen.*

The ten Commandements.

E X O D. 20.

GOD spake all these words, saying, *I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

I. Thou shalt have no other gods before mee.

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate mee, and shewing mercy unto thousands of them that love mee and keep my Commandements,

III. Thou shalt not take the name of the LORD thy God in vain: For the LORD will not hold him guiltless that taketh his name in vain.

IV. Re-

IV. Remember the Sabbath day to keep it holy : Six dayes shalt thou labor and do all thy work ; but the seventh day *is* the Sabbath of the LORD thy God ; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant , nor thy maid-servant , nor thy cattell, nor thy stranger that *is* within thy gates. For in six dayes the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day ; wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother : that thy dayes may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not cover thy neighbors house, thou shalt not cover thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbors.

The

The LORDS PRAYER.

Matth. 6.

OVr Father which art in
heaven , hallowed bee
thy Name. Thy Kingdom
com. Thy will bee don on
earth, as it in heaven. Give us
this day our daily bread. And
forgive us our debts , as wee
forgive our debtors. And lead
us not into temptation , but
deliver us from evil : for thine
is the Kingdom, and the pow-
er , and the glory , for ever.
Amen. 6 JU 62

The

The CREED.

I Beleeve in God the Father Almighty,
 maker of heaven and earth: And in
 Iesus Christ his onely son our Lord, which
 was conceived by the holy Ghost, born of
 the Virgin Mary, suffered under Pontius
 Pilate, was crucified, dead and buried, hee
 descended into hell *, the third * i.e. Continued
 in the state of
 the dead, and
 under the pow-
 er of death till
 the third day.
 day hee arose again from the
 dead, hee ascended into heaven,
 and sitteth on the right hand of God the
 Father Almighty, from thence hee shall
 come to judg the quick and the dead: I
 beleeve in the holy Ghost: the holy Ca-
 tholick Church, the communion of Saints,
 the forgiveness of sins, the resurrecti-
 on of the body, and the life everlasting.
 Amen.

So

SO much of every Question, both in the larger and shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or sentence, in it self: to the end the Learner may further improve it upon all occasions, for his increase in knowledg and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the Doctrine comprised in that abridgment commonly called, *The Apostles Creed*, bee fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to bee esteemed Canonically Scripture, as the ten commandments, and the Lords Prayer, (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue,) but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

6 JU 62

Cornelius Burges Prolocutor pro tempore.

Henry Roborough Scriba.

Adoniram Byfield Scriba.

F. I N I S.

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